S. 8634.

Vidvan Mano Ranjani Series No. 9.

THE

MAKUTABHISHEKA MAHOTSAVA

OR

IMPERIAL CORONATION

PART I.

(With Nine Full-Page Illustrations)

BY

T. S. NARAYANA SASTRI, B.A., B.L.,

High Court Vakil,

MADRAS

WITH A FREE POETIC TRANSLATION IN ENGLISH

BY

M. KRISHNAMACHARYA, B.A., L.T.,

Head Master, Edward Coronation School, Hindupur.

S
8634

~~H 132~~
H 195

To

The Honourable

(1982)

Mr. K. Chidambaranatha Mudaliar
Avl

With the best compliments
of the Author

~~T.~~ Narayana Sastry
7/4/16.

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MADRAS.

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1911

श्री विद्वन्मनोरञ्जनी मालायाः

नवमः स्तबकः

श्रीरस्तु !

श्रीमद्भारतवर्षसार्वभौमयोः

श्रीमन्मार्याजयार्जिचक्रवर्तिनोः

श्री मकुटाभिषेक महोत्सवः

प्रथमोल्लासः

अय मभिनव श्चम्पूप्रबन्धः

श्रीमन्मद्रपुरीमहाधिकरणन्यायवादिना

'बी-ये, बी-यल्' इत्याद्युपपदधारिणा

त. शं. नारायण शास्त्रिणा

नवभि रनुरूपै श्चित्रपटैः

विषमपदटिप्पण्या च

विरचितो

'बी-ये, यल् टी' इत्याद्युपपदधारि-

श्रीहिन्दुपुरेज्यवृत्ताभिषेकविद्यालयप्रथमोपाध्याय-

म. कृष्णमाचार्य-

विरचितेन

आङ्गलानुवादेन समेतः

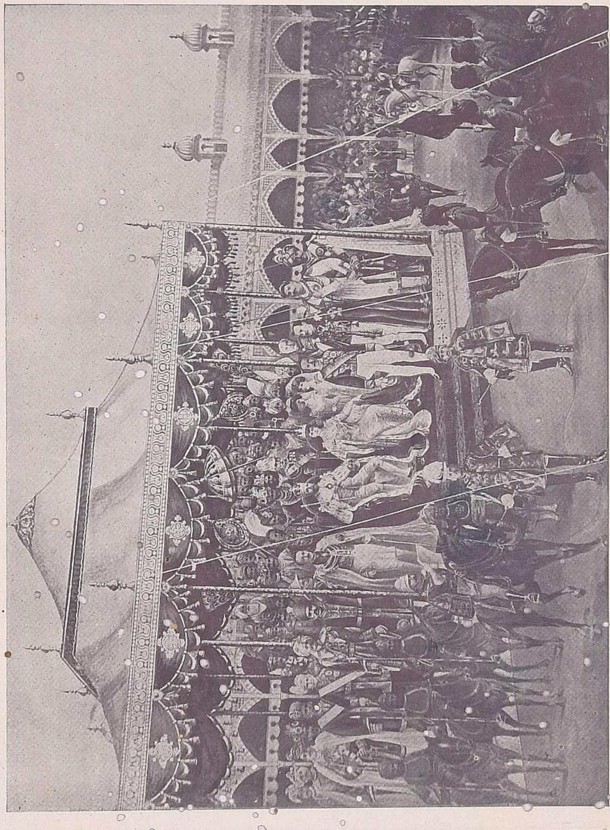
विजयते तराम् ।

श्रीमद्रपुर्याम्

पि आर्- रामार्यादीनां मुद्राक्षरशालायां

मुद्रयित्वा प्रकाशितः ।

Imperial Coronation Delhi Durbar, 1911.



"मेर्या वामतले, कुरु श्च पुरतः, श्रीको ऽमरः पृष्ठतः,
श्रीढक्काधिपति स्तथा प्रतिनिधि र्हार्दिङ्गसंज्ञः प्रभुः ।
देवेड्याभिधचारुमेसालिकलाकाद्या श्च पार्श्वद्वये,
मध्ये रामचन्द्रावृतो नृपगणै राजन्! विजेजीयसे ॥"

PREFACE.

This little book entitled "*Makutabhisheka Mahotsava Champu*" has been specially composed by me in honour of the forthcoming Imperial Coronation Durbar of Their Most Gracious Majesties, the King-Emperor George V and the Queen-Empress Mary III, and forms the ninth of a Series of Books published under the auspices of the VIDVAN MANO RANJANI, a Literary Institution established among other things for the purpose of encouraging literary compositions reflecting Indian thought and culture. In doing so, I have tried my best to present a highly Occidental subject in a purely Oriental garb by translating even the English and other foreign proper names of the various distinguished persons and places described in the book into suitable Sanskrit equivalents so that even the purely Sanskrit-knowing Pandits and Scholars of India, who may not be accustomed to, and trained in, the modern methods and ideas of the West, might easily realize the full significance and importance of an occasion like this, and might freely co-operate and take part in the universal rejoicing all over the Indian Empire in connection with the solemn celebration of the Coronation of their most beloved and august Sovereigns, the King-Emperor and the Queen-Empress at Delhi, the ancient Capital of India, on Tuesday the 12th day of December 1911. To make the book perfectly intelligible even for ordinary readers and students of Sanskrit Literature, I have given a Special Index of all those foreign names translated into Sanskrit with Brief Notes explaining the meaning and appropriateness of the said names, as well as the necessary allusions and references contained in the book.

I have incorporated into Part I of this work, a brief description of the two previous Durbars held at Delhi in 1877 and 1903, thereby presenting a short and succinct account of the glorious reign of the first two English Sove-

reigns of India—Empress Victoria, the Good, and Emperor Edward VII, the Peace-maker and of the numerous benefits conferred by their late Imperial Majesties on their Indian subjects together with a full text of their famous Royal and Imperial Proclamations and Delhi Durbar Messages translated into suitable Sanskrit verses. But the book is mainly devoted to a description of the greatness and glory of the unprecedented and soul-inspiring reign of Their Most Gracious and Imperial Majesties George V and Mary III, our most beloved Emperor and Empress; and in so depicting their glorious reign, I have made a brief reference to their gracious visit to Madras and other places in India as Prince and Princess of Wales, and of their gracious message of peace and good-will to all the people of India in reply to their cordial welcome-addresses. I have also literally translated into appropriate Sanskrit verses His Majesty's famous Appeal for Sympathy often quoted and referred to as his Guildhall Speech and also His Majesty's Royal Proclamation dated 22nd March 1911 declaring his Royal Intention to hold at Delhi on 12th December 1911, an Imperial Durbar for the purpose of making known the solemnity of his Coronation.

Unlike the First Part, which is merely an "Upakrama Ullâsa" or Introductory Chapter, containing a general account of Their Most Gracious Majesties' second and unique visit to this historic land of ancient power and ancient greatness to announce in person on the historic plains of Delhi the solemnity of His Majstey's Coronation which had taken place only a few months back in the Westminster Abbey of England; the Second Part of the work will contain a fuller description of Their Majesties' gracious visit to India as her new Emperor and Empress, from the time of Their Majesties' starting for India to which they were attracted by something like a hidden affinity of the spirit and until Their Majesties' safe and successful return to their ancestral capital in England after conferring a signal mark of favour on India and

thereby demonstrating to the world that she is one of the most important and valuable of Their Majesties' world-wide possessions. I hope to incorporate into this Special Part a free translation into Sanskrit poetry of His Majesty's grand Royal Proclamation and of the numerous Speeches and Messages to be delivered by His Majesty during his said notable visit to India.

The Second Part will accordingly consist of four Ullâsas or Chapters. The first ullâsa headed "Mahâmbâpura-Praves'â" will contain a brief and summary account of Their Majesties' gracious second visit to Bombay, *Urbs Prima in Indis*, and of the splendid welcome accorded to Their Imperial Majesties by the citizens of Bombay during their short stay in that commercial capital of India. It will also embody a short account of His Majesty's momentous decision to undertake a second arduous voyage to India —a decision which will surely prove of the highest good both to the British Empire and its 'good subjects in India,' and of His Majesty's memorable voyage from Portsmouth to Apollo Bander, *via* Gibraltar and Aden accompanied by his Gracious Royal Consort to whom the whole India shows her loyalty with a whole-hearted devotion. The second ullâsa entitled "Dehalîpura-Praves'â" will contain a full description of the 'Imperial Durbar at Delhi' commencing from Their Majesties' state entry into that ancient and historic capital of India on 7th December 1911 and ending with their state departure on 16th December 1911, incorporating into it the numerous boons to be conferred by Their Majesties on their loyal and devoted Indian subjects. The third ullâsa headed "Kâlighaṭṭapura-Praves'a" will contain a brief account of the Calcutta Celebrations in honour of Their Majesties' most gracious visit to that famous city of palaces. The fourth and the last ullâsa entitled "Upasamhâra." will contain a brief account of their Majesties' return to Bombay *en route* to their capital in England. It will also embody the touching farewell to be given to Their Majesties by the people of Bombay and other Presidencies and Provinces

and the splendid reception to be accorded to Their Majesties in London after their safe and successful voyage to India. It is hoped that the Second Part will be issued with several suitable illustrations together with an English translation and Notes by the end of April 1912.

A special feature of the book is the introduction of nine full-page half-tone illustrations with appropriate stanzas and songs with a view to explain the various ceremonial practices connected with the Coronation of the King of England which forms one of its most splendid, imposing and solemn episodes. In fact, every attempt has been made to make the book as perfect and useful as possible; but as the whole book has been written, printed and published within a fortnight, it is but possible that the author may have occasionally tripped, for which he craves the indulgence of the reading public. Whatever may be the shortcomings of the book, the author trusts that it will appeal to all lovers of Sanskrit and Indian Literature.

In presenting this book to the public, I am particularly indebted to my friend Mr. M. Krishnamacharya, B.A., L.T., an eminent English scholar, for the very valuable English poetic translation he has rendered to the work. I shall be ungrateful if I did not own my indebtedness to Mr. D. Joseph, Proprietor of the American Process Studio, who spared no pains in getting up the blocks and in making the illustrations herein as true and realistic as possible. I also offer my sincere thanks to Messrs. P. R. Rama Iyar & Co. Madras for their speedy and neat execution of the work. I shall feel sufficiently compensated if it be found that I have in any measure succeeded in carrying out my objects; and I sincerely hope that the Sanskrit-knowing public and the educational authorities concerned will encourage literary productions of the kind by their liberal patronage.

Sundara Mandiram,
Georgetown, Madras,
10th December 1911.

T. S. N.

INTRODUCTION.

The Imperial Coronation of Their Most Gracious Majesties King-Emperor George V and Queen-Empress Mary III is exciting the keenest interest in the minds of all classes of His Imperial Majesty's Indian subjects throughout the length and breadth of this vast Empire. The millions of this land professing diverse creeds and speaking different languages have but one idea, viz, that of doing homage to their most beloved Sovereign whose gracious presence in their midst marks an important epoch in their history. Coronation odes have been composed in the numerous languages of the country by men and women giving expression to the profound loyalty felt for the Throne of His Imperial Majesty and ending with a prayer to the Almighty Giver of all things to bless Their Imperial Majesties with long life and unmixed happiness. Mr. T. S. Narayana Sastry has made a notable contribution to the Coronation Literature. This little book which is partly in verse and partly in prose is a splendid specimen of Mr. Sastry's Sanskrit Composition and it deserves to be read by every lover of Sanskrit Literature.

The book opens with a cordial welcome to Their Imperial Majesties and a benedictory stanza. King George's Royal Proclamation declaring his Royal Intention to hold at Delhi on the 12th December 1911 an Imperial Durbar for the purpose of making known the solemnity of the Coronation is rendered into beautiful verses almost literally. The Indians cherish loyalty as the highest virtue and with the Indians the author says—the King is the embodiment of all that is good and great in this world and is the mother, father, friend and God on High; and in support of his position he quotes a few slokas from Manu who sums up by saying " Even an infant king must not be despised that he is a mere mortal for he is a great deity in human form " (Laws of Manu, Chapter VII, slokas 4 to 8.)

The author exhorts all Indians in his splendid address to his countrymen to manifest their loyalty to the British Throne and remember that the 12th December 1911 is a memorable day in the annals of India. The rest of the book is divided into three parts. The 1st part relates to the reign of Queen Victoria, the 2nd part relates to the reign of Edward VII, and the 3rd relates to the Coronation of George V.

For the last three generations England, India and all the Colonies have been singularly fortunate in having as their Rulers Queen Victoria, the Good, Edward VII, the Peace-maker and His Imperial Majesty George V the Sympathiser. Queen Victoria was the first to take over the management of the Indian Empire from the East India Company and the innumerable benefits of British rule during Her Majesty's Reign are described by the author in felicitous terms. The Proclamation of 1858 which is the Magna Charta of the Indians is accurately reproduced in seven beautiful stanzas which do immense credit to the author's skill and scholarship. Then comes the Queen's message to her people at the time of the Delhi Durbar of 1877 which is followed by the national anthem. Queen Victoria had so much endeared herself to the people of this land by her motherly affection towards them that her name is a household word in every part of the Empire among the rich and the poor alike. Victoria is aptly styled "Vijitâryâ," viz. One who has conquered the Goddess of Justice and Righteousness by her good and noble qualities.

His Imperial Majesty Edward VII is called Idyavritta or Doer of praiseworthy deeds and it is impossible to think of a more appropriate epithet in the case of one whose life is sanctified by his good deeds which ensured peace to all his subjects. King Edward's message to his Indian people on the occasion when they celebrated His Majesty's Coronation really touched their hearts. The whole spirit of Queen Victoria's memorable Proclamation of 1858 is reproduced in the concluding portion of the message in

these terms "To all my Feudatories and Subjects throughout India I renew the assurance of my regard for their liberties, of respect for their dignities and rights, of interest in their advancement and of devotion to their welfare, which are the supreme aim and object of my rule, and which, under the blessing of Almighty God will lead to the increasing prosperity of my Indian Empire and the greater happiness of its people." The author has risen equal to the occasion and has translated these lofty sentiments into excellent verses.

During His Majesty's short but eventful and beneficent reign, the author says, that the salt tax was appreciably reduced, the assessable minimum for income tax was raised, the Imperial and Local Legislative Councils were reconstituted and enlarged, Indians were appointed as members of the Executive Councils of the Viceroy and the Madras and Bombay Governors and the bioscope and the phonograph were invented.

Jayârji and Mâryâ are George and Mary respectively. Jayârji is the Victorious Ruler while Mâryâ is literally Lakshmi and Pârvati:—that is one who excells in beauty and goodness. The visit of Their Royal Highnesses to Madras on the 24th January 1906 transformed what was Kâla Nagari or Black Town into George Town or Jayârji Nagari. On his return to England after his tour in India the Prince of Wales in his famous Guildhall speech gave the benefit of his experience to his English audience. In the course of the speech the Prince said "I have realized the patience, simplicity of life, the loyal devotion and the religious spirit which characterise the Indian people. I know also their faith in the absolute justice and integrity of our rule. I cannot help thinking from all that I have seen and heard that the task of governing India will be made the easier if we on our part infuse into it a wider element of sympathy. I will venture to predict that to such sympathy there will be an ever-abundant and generous response. And may we not also hope for a fuller

measure of trust and confidence in our earnest desire and efforts to promote the well-being and to further the interests of every class ?"

These noble words which were uttered not long ago by the august Sovereign who rules over the destinies of India bear eloquent testimony to the large-hearted and unbounded sympathy of His Imperial Majesty towards the Indians and the author has done full justice to the same. Such are the qualities of our Emperor who is ably assisted in the work of administration by such eminent British Statesmen as the Right Hon'ble Mr. Asquith (Âśugata), Prime Minister, the Right Hon'ble Marquess of Crewe (Kuru), Secretary of State for India, Lord Hardinge (Hàrdajña), Governor-General, Sir Thomas David Gibson-Carmichael (Śrî Stoma Devedya Jîvasena Chârumekhali), Governor of Madras, Sir George Clarke, (Ṣ'rî Jayàrji Kalàrka), Governor of Bombay and others. These are some of the very best liberals who can be expected to maintain the best traditions of the Liberal Government.

If proof were wanting of His Imperial Majesty's abiding interest in the welfare of his Indian subjects it is furnished by the great readiness with which Their Imperial Majesties condescended to revisit India at so much self-sacrifice and trouble to themselves and to hold an Imperial Durbar at Delhi—the Empire city, for the purpose of making known the solemnity of their Coronation. Can we expect a greater mark of Royal favour than their Majesties' presence in our midst? Never before did India witness such a spectacle. These are days of rejoicing in every nook and corner of India. The ignorant peasant vies with his more educated brethren in manifesting his loyalty to Their Imperial Majesties. Let all Indians in one voice, says the author, offer their thanks to the all-merciful Providence and fervently pray that His Imperial Majesty may be blessed with robust health and long life so that they may fully enjoy the inestimable blessings of his rule.

MYLAPORE, 10-12-1911. } T. R. RAMACHANDRA AIYAR, B.A., B.L., *High Court Vakil.*

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A FEW SELECT OPINIONS.

M. KRISHNAMACHARIAR, M.A., M.L.,
M. R. A.S.,
HIGH COURT VAKIL.

Triplicane,
Madras, 6th December, 1911.

MY DEAR MR. SASTRIAR,

I am delighted to read your excellent book on the 'Imperial Coronation,' with its appropriate pictures. Your poem combines in it the lucidity of language with the reality of ideas. The thoughts are modern without offending the poetic merit in their expression. Your precious time has been well used in its composition.

Yours sincerely,
(Sd.) M. KRISHNAMACHARIAR.

From
V. VENKATARAYA SASTRIAR AVL.,
THE LATE SANSKRIT PROFESSOR,
CHRISTIAN COLLEGE, MADRAS.

JYOTISHMATI PRESS,
4. MALLIKESWARAR STREET,
MUTTYALPET,
Madras, 9th Dec., 1911.

The Coronation of our beloved Emperor George V at Delhi, the supposed Hastinapura of our ancient monarchs, has induced many an Indian poet to pour fourth his loyal heart in ambrosial strains in the tongue of his Gods. Such poetical effusions are the most lasting and inspiring of the Coronation rejoicings. As a specimen of this class of compositions, Mr. T. S. Narayana Sastry's Makutabhisheka Mahotsava Champu is a most happy production, simple in style, overflowing and enthusiastic in sentiment, exact and chaste in thought and word. It is a happy reading being diversified with verse, rythmn, prose and sonnets.

(Sd.) V. VENKATARAYA SASTRY.

From
DEWAN BAHADUR
K. KRISHNASWAMY RAO, C.I.E.
Formerly Dewan of Travancore.

ANANTHA VILAS,
TRIPLICANE, MADRAS,
15th December 1911.

MY DEAR SIR,

I read with great interest and pleasure, the Makutabhisheka Mahotsava Part I, kindly given to me by you at the Banqueting Hall on the 12th instant. You have done a great loyal service in composing it. Its translation into English would make Their Imperial Majesties to understand the Indian mind which is faithfully portrayed in this work.

I offer you my congratulations on the excellence of your work. I wish you success in the 2nd part which you promise to bring out soon. I am sure that the boons granted will furnish to your pen excellent matter for description and praise.

With best regards,
Yours Sincerely,
(Sd.) K. KRISHNASWAMY RAO.

The Madras Mail, December 16, 1911.—Mr. T. S. Narayana Sastri, High Court Vakil, has issued the first part of his Sanskrit work on the Imperial Coronation entitled the "Makutâbhisheka Mahotsava" with nine full-page illustrations, together with a free poetic rendering in English by Mr. M. Krishnama Chariar, Head-Master of the Hindupur Edward Coronation School. The poem is a unique one of its kind, written in simple style, loyal and enthusiastic in sentiment. The author has portrayed in the poem the deep sympathy of the British Royal House for their Indian subjects. The poem is calculated to bring home to the orthodox learned among the Hindus a vivid picture of the grand ceremony in a language which appeals to them with peculiar force. Mr. Narayana Sastri is to be warmly congratulated on his literary achievement.

The Indian Patriot, December 16, 1911.—Mr. T. S. Narayna Sastry, B. A. B. L., the author of many Sanskrit

works, has brought out a book (Makutâbhisheka Mahotsava) in Sanskrit, partly in verse and partly in prose, in a simple style, full of enthusiastic sentiments. It is one of the best specimens of his composition. It affords a happy reading of verse, rhyme, prose and sonnets. We are sure the book deserves the perusal of every lover of Sanskrit Literature.

BEACH HOUSE,
17th December 1911.

From

Dr. Sir S. Subramanya Iyer, B.L., K.C.I.E., L.L.D.,
Retired Senior Puisne Judge and Acting Chief Justice,
High Court of Judicature, Fort St. George, Madras.

MY DEAR NARAYANA SASTRIGAL,

It is with much pleasure I acknowledge the receipt of your Imperial Coronation, Part I. I have no doubt that it will be a valuable contribution to the Sanskrit Literature which will cluster round this glorious event. I would suggest that a couple of copies of your work be sent to the Imperial Institute in London where I am sure it will be welcome as spontaneous evidence of the loyalty of Indian scholars.

Yours very sincerely,
(Sd.) S. SUBRAMANIEM.

The Indian Mirror, Calcutta, Sunday, December 17, 1911.—Mr. T. S. Narayana Sastri, B.A., B.L., High Court Vakil, Madras, has produced a remarkable book, entitled "THE MAKUTABHISHEKA MAHOTSAVA," or the "IMPERIAL CORONATION," which is one of the best contributions to the Coronation Literature in Sanskrit. The book opens with a loyal welcome to Their Imperial Majesties and a benedictory stanza. The Sanskrit text is accompanied by a free poetic translation in English by Mr. M. Krishnamacharya, B.A., L.T., Head Master, Edward Coronation School, Hindupur. The book is handsomely printed and illustrated, and is a pleasant little souvenir of the Coronation Durbar.

AMRAOTI, BERAR,
December 30th, 1911.

FROM

V. P. JOSHI, ESQ.,
DAHISAT.

DEAR SIR,

Your मकुटाभिषेकमहोत्सव (Makutabhisheka Mahotsava) is an exquisite production. The Sanskrit is written in a charming style combining simplicity with grace. I have found **your notes particularly interesting.** The get up of the book will speak to itself but I am specially struck with the finely produced pictures.

I remain, Dear Sir, Yours truly,
(Sd.) V. P. JOSHI.

॥ श्रीः ॥

भवत्प्रहितं मकुटाभिषेकमहोत्सवचम्पूकाव्यं सादरमुर्रयकारि, अन्ववाचि च सानन्दम् । समयोचित मेतद् वाचकाना मतीव जनये-दानन्दमिति विश्वसिमि । श्रीमद्भारतचक्रवर्त्तिनेपाळमहाराजादीनां विष्णुब्रह्मादित्वकल्पनं युक्त्यनुसारि रसपोषकं चेति प्रतिभाति । लण्डने निर्वृत्ताया मकुटधारणोत्सवक्रियाया यथाक्रमानुवर्णनं समु-चितमेवेत्यत्र नास्ति संशयः । भारतीयाना मिदानीन्तनानां प्रधानाधि-कृतानां सेवाक्रमोपि वाचकहृदयसमाकर्षक एव । चक्रवर्त्तिदंपति-धार्यमाणानां सौवस्तिकमण्डलादीनां विवरणं तु आस्माकीनानां नवीनं जनयेद् ज्ञानम् । अत्र प्रदर्शितानां तत्तद्भूपालादीनां नामधेयेषु संस्कृतभाषानुगुण्येन कल्पितं वैरूप्य मापाततो यद्यपि वाचकानां बोधशैघ्र्यप्रतिबन्धकं, तदपि पुस्तकान्ते संयोजितेन विवरणेन सुवि-द माकलितमिति युक्तरूपमेवैतत् । श्रीमच्चक्रवर्त्यादीनां प्रतिच्छन्दा अपि विशदतरं संघटिता इति पुस्तकस्य शोभातिरेकः सविशेष एव ।

एवं भारतीयानां स्वामिभक्तिं सरसकाव्यप्रणयननैपुणी-मपि स्वीयग्रन्थप्रकटनद्वारा विशदीकुर्वतां भवतां दीर्घायुष्यमिव यथो-त्तराभ्युदयमप्याशासानः सांप्रत मेतावति विरमामि ।

इति

सहृदयसमुदायविधेयः

पुन्नश्शेरि नंपि नीलकण्ठशर्मा ।

Pattambi, 2nd January 1912.

(Sd.) Punnasseri Nambi
Neelakantha Sharma.

The Satya Press,
16/1, GHOSE LANE,
CALCUTTA, *3rd Jany., '12.*

FROM

PROF. HILAVRATA SAMAKANTHA, ESQ.,
ASST. LECTURER, THE VEDAS, THE CALCUTTA UNIVERSITY, EDITOR, THE SATAPATHA BRAHMANA AND THE NIRUKTA OF THE BIBLIOTHICA INDICA SERIES,
Published by the Asiatic Society of Bengal.

DEAR SIR,

I am sorry to inform you that our world-renowned father Acharya Satyavrata Samasrami died on the last June 1st, 1911. Therefore I have gone through your "Makutabhisheka Mahotsava" which you have the kindness to send us. The simple style, lucidity of language used all over the poem is a unique one of its kind. It is needless to add here that it will be a valuable contribution to both the Sanskrit and the English literatures. I am waiting to see your 2nd part of the book which you promise to bring out soon.

With best wishes,

I remain, Dear Sir, Yours most truly,
(Sd.) HILAVRATA SAMAKANTHA.

FROM 85, Grey Street,
CALCUTTA, *3rd Jany., 1912.*

SARADA CHARAN MITRA ESQ., M.A., B.L.,
Retired Puisne Judge, High Court of Judicature,
Fort William, BENGAL.

DEAR SIR,

I am much obliged to you for your sending me a copy of your interesting book on the Imperial Coronation (Part 1). The illustrations are excellent and the Sanskrit poetry is very good. The notes will be of much use. I find that every attempt has been made to make the book the first of its kind, and of the many books that I have received on the subject yours appears to be the best. I shall preserve the book.

I have also read your Guru Parampara Namamala of the Sankaracharyas. It will give us an idea of the succession, and it is also a useful production.

Yours faithfully,
(Sd.) SARADA CHARAN MITRA.

14, Palmer's Bazar Road,
NORTH ENTALLY P. O.
FROM CALCUTTA, *4th Jany., 1912.*

BABU MANMOHAN CHAKRAVARTI, M.A., B.L., M.R.A.S.,
Deputy Magistrate, Howrah, BENGAL.

DEAR SIR,

Many thanks for the copy of "**The Makutabhisheka Mahotsava**" received yesterday.

The Coronation of His Majesty George V has given birth to many literary and poetical effusions, but none more remarkable than your poem. It exhibits considerable poetical skill and in the adaptation of English proper names into Sanskrit a surprising cleverness and facility of expression.

Wishing a happy New Year.

Yours truly,
(Sd.) MANMOHAN CHAKRAVARTI.

THESOPHICAL SOCIETY,
Shanti Kunja, Benares City,
PRESIDENT'S OFFICE, *January 5th, 1912.*

DEAR SIR,

Many thanks for your well planned and well executed book. It is by far the best of the many Coronation Odes that have appeared, so far as I have seen them.

Sincerely yours,
(Sd.) ANNIE BESANT,
President of the Thesophical Society.

UTTARPARA, *5th January 1912.*

From

RAJA PEARY MOHAN MOOKERJI, Esq., M.A., B.L.

DEAR SIR,

I thank you for your kind present of a copy of your "Imperial Coronation" poem. I have read it with great pleasure. In sentiment, versification and expression it is a very creditable production.

Yours sincerely,
(Sd.) PEARY MOHAN MOOKERJI.

॥ श्रीः ॥

१०- रामघाट,
श्रीकाशीक्षेत्रम्,
९-१-१२.

श्रीमत्सु विद्वन्मनोरञ्जनीवाग्विलासिनीप्रणयिनीप्रणयदोहदादानशौण्डप्रकाण्डप्रभाशेमुषीनिर्विशेषीकृताप्रान्तवाग्वागर्थाशेषु सादरं सप्रणामं निवेदयति । आर्याः, अस्ति भवतां मुद्रणालये प्रत्यग्रलब्धप्रकाशा "मकुटाभिषेकमहोत्सवचम्पूः" त- शं- नारायणशास्त्रिणां वागमृतासारपूराप्लाविता, दृष्टकल्पैव खलु मया पाठशालायां; अथाऽऽप्रीणन मनसो दिदृक्षु स्तां आत्मनो विद्यार्थिदर्श-

नोचितां वृत्तिं स्मारं स्मारं तद्ग्रहणयोग्यतां च ना ऽवाधारयम् । संक्षेपत एव निवेदयामि—यथेयं चिराय मद्दर्शनगोचरीभवन्ती चिराय श्रीमदुदारभावभावनया पूरयन्ती मदीयं चेतो ऽमन्द मानन्द माविन्दयिष्यति मां, तथा श्रीमन्तः समुपकुर्वन्त्विति, शिवम् ।

श्रीमतां

नारायणशास्त्रि खिस्ते ।

(Sd.) Narayana Sastri Khiste.

MYLAPORE,
7th Jany., 1912.

FROM

T. RAJAGOPALACHARIAR, ESQ., M.A., B.L.,
1ST ASST. PROFESSOR, LAW COLLEGE.

DEAR SIR,

I thank you heartily for your kind present of a copy of your nicely got-up 'Makutabhisheka Mahotsava Champu,' Part I.

I can truly say that your Coronation Poem is of great excellence, worthy of the Imperial Occasion which has called it forth and fit to be considered as a unique memorial alike of your patriotism, abundant imagination and wonderful powers of Composition in Sanskrit Prose and Verse, as it is of the Great Coronation.

Your adaptation of Sanskrit equivalents for foreign names is very pleasing, as most of the forms evoke a familiar ring in the ears of even pure Sanskritists.

The nice illustrations prefixed to the work make it one of abiding interest to all Indians.

In the multitude of grateful testimonials that you must have received by this time, it is needless for me to dilate on the free and easy flow of your verse and the sonorous fulness of your prose.

Thanking you for your gift and with best regards,

I remain, Yours very sincerely,
(Sd.) T. RAJAGOPALACHARIAR.

FROM ALLAHABAD, *7th Jan., 12.*

RAI BAHADUR MUNSHI

GOKUL PRASAD, ESQ., M.A., L.L.B., F.A.U.,

PRESIDENT, KAYASTHA PATHASALA.

DEAR SIR,

I am much obliged to you for the kind present of your Imperial Coronation, Part I. It is a valuable addition to the Durbar Literature and will no doubt be interesting reading to the general public as also to the purely Sanskrit knowing Pandits who are not in a position to understand English. The anthem to their Majesties and the short and succinct account of the advantages and blessings conferred upon India by Victoria, the Good, Edward, the Peacemaker, and our present Emperor, George V are well worth perusal. I trust the book will find a place on the table of all interested in Sanskrit Literature which it so well deserves.

I have directed the purchase of a copy of the book for the library of the "Kayastha Pathasala," Allahabad.

Yours sincerely,

(Sd.) GOKUL PRASAD.

78, SERPENTINE LANE,

FROM CALCUTTA, *7th Jany., 12.*

RAI BAHADUR SRI SARAT CHANDRA DAS, C.I.E.,

VICE-PRESIDENT, INDIAN RESEARCH SOCIETY.

DEAR SIR,

I am also of opinion that your poem entitled the Makutabhisheka Mahotsava Champu is calculated to bring home to the orthodox learned among the Hindus a vivid picture of the grand ceremony. In the "Research and Review"—Journal of the Indian Research Society, I have also embodied nice things from the Sastras to make their Britannic Majesties understand the Hindu mind. How naturally good it is, how capable it is to appreciate good Government! I send a copy of it for your kind acceptance. Thanking you very much for your kindness in sending me your fine work,

I remain, truly yours,

(Sd.) SARAT CHANDRA DAS.

THE ARYA SAMAJ,

FROM LUDHIANA, *8th Jany., '12.*

MAHASAYA UMRAO SIGNH, Esq,

SIR,

I acknowledge with thanks the favour of a copy of "Makutabhisheka Mahotsava Champu." I read it through and I was simply delighted. The Sanskrit Poems are very nice and the English Translation has enhanced its value. The printing is excellent. I congratulate you on the success of your enterprise.

The book is a good addition to Sanskrit Literature and there must be a copy in every library. We will keep it in our Girl's School Library.

Yours sincerely,

(Sd.) UMRAO SINGH,

President, Arya Samaj.

MADRAS, *9th Jany., 1912.*

FROM

C. KRISHNAN ESQ., M.A.,

Judge, Small Cause Court.

DEAR MR. NARAYANA SASTRIAR,

I write to thank you for the copy of your Coronation Ode you were kind enough to send me. I have no sufficient knowledge to pronounce any opinion on the merits of your Sanskrit poem. I was reading Mr. Krishnama Charya's translation of the same into English Verse. It is indeed very creditable to him. I am sure that His Majesty, the King Emperor will be pleased with it if he sees it. The book is also beautifully got up and printed.

Yours truly,

(Sd.) C. KRISHNAN.

"PAMMAL HOUSE," VEPERY,
MADRAS, N.C. *10th January '12.*

FROM

THE HON'BLE MR. T. V. SESHAGIRI AIYAR,
B.A., B.L., F.M.U.,
HIGH COURT VAKIL, MADRAS.

DEAR NARAYANA SASTRIAR,

I feel I have no right to give an opinion upon the work of such an accomplished scholar as yourself. However, as you pay me the compliment of asking for my views, I have no hesitation in saying that you have produced the best of its kind. In the graceful lines in which you describe the Coronation, there is absolutely no trace of pedantry. The Ode is easy reading: it is chaste and simple. I think you might well ask the University authorities to prescribe it as a text-book in the lower classes. Please accept my best thanks for the copy which I value much.

Yours sincerely,
(Sd.) T. V. SESHAGIRI AIYAR.

VINDHYACHAL, P.O., E. I. RY.,
10th January, '12.

FROM

BABU PRATAP CHANDRA GHOSH, Esq.

DEAR SIR,

Foreign terms, specially proper names, are generally transliterated keeping an eye upon the genius of the language into which they are accepted or introduced. The system of translating proper foreign names into suitable Sanskrit equivalents is unprecedented in Indian Literature. In a living language symphony is observed though the terminological meaning is lost sight of. The Government Promissory Note commonly known as Company's Papers is with the people of the Upper Provinces of India परमेश्वरीनोट. The term 'Promissory' being reproduced 'Parames'vari,' is symphonetic, no doubt, but with a quite different meaning: the latter portion of the term 'Note' has been merely

transliterated without modifying the sound to the genius of the language............

I cannot but admire your ingenuity in coining such symphonic and meaningful words or translations as मार्या (Mârya) etc.,for Mary is Maria in other European languages. They are peculiarly felicitous and I wish our countrymen would follow your method. What becomes generally adopted or used, no matter it be against all established rules, usage— general usage— sanctifies the change. I do not say that your transliterations are not at all regular; I do however much admire your versions, for they are so phonetic, meaningful and so nicely fit into your easily flowing lines............

The country is no doubt much indebted to you for two boons, *viz.*, a Champu Kavya in an easy and flowing Sanskrit, which enriches its literature, and the lead you have taken in the line of loyalty to our Crown who, as we Natives regard, is next to the Great God Himself—दिल्लीश्वरोवा जगदीश्वरोवा—

Old and away from home as I am, I have not omitted to demonstrate my loyalty, be it in a humble and poor manner; for we owe a double duty, one to the Sovereign we live under and another to our country men who are as ever गतानुगतिकाः and not पारमार्थिकाः—I connect loyalty with our religious obligations and I need not remind you that even before we offer to the Manes of our ancestors, we are directed to offer our voluntary offerings to our Ruler. I am no poet, for a poet as you are must be born and not made. Nevertheless "A hunchback" as the saying goes "desires to lay on his back." My endeavour to 'lay on my back' has squeazed out from me the following Sanskrit lines—

"जयति जयति जर्जः पञ्चमोऽपि श्रविष्ठः,
सकलनृपतिसेव्यः चक्रवर्ती सुसम्राट्।
इन्द्रप्रस्थेऽभिषिक्तः परमपुरुषोऽतिदेवः,
आयुष्मान् भव राजेन्द्र भारतस्य हितेरतः ॥"

Measure not these lines by the acumen of an accomplished poet as you are, for it is defective even in measure. Its grammar is outlandish, but there is one thing patent about it, its sincerety. It comes from the depth of my heart......

I like the liberty of enclosing a bit of a rag bearing the lines in print, just to give a correct reading of the lines. जयार्जी (Jayârjî) I must say is a happy rendering of the name George. It reminds one of Saint George who has ever since the days of the Crusades, been regarded as the Guardian Saint of England............

Your illustrations are excellent, clear and well-executed.........

I have been rather particularly minute, but I trust you will forgive the luqubrations of a garrulous old man.

"धन्यः श्री नारायणशास्त्रिदेवः,
धन्योऽपि राजराजेश्वरगर्गमूर्तिः ।
धन्यं च गर्गस्थानं मद्रराज्ये
यत्रैव प्रफुल्लिता दिव्यचम्पूः ॥"

Yours sincerely,
(Sd.) P. GHOSH.

MAMBALAM,
KODAMBAKAM, P.O. *12th Jan., '12.*

FROM
RAI BAHADUR V. VENKAYYA ESQ., M.A.,
GOVT., EPIGRAPHIST.

DEAR MR. NARAYANA SASTRIGAL,

Many thanks for the copy of your Makutabhisheka Mahotsava which you have so kindly sent me. It is right and proper that Sanskritists who possess the gift of poetical composition like you should celebrate the unique event of the Delhi Durbar. I have no doubt your Champu will bring home the importance of the event to Pandits in

remote villages who have not had the benefit of English education. The easy flow and the elegant diction add no small charm to your composition. I am glad to possess a copy of the booklet and hope you will favour me with a copy of the second part when it is published.

Yours sincerely,
(Sd.) V. VENKAYYA.

PADMA VILAS, LUZ,
MYLAPORE, *14th Jany., '12.*

FROM

SIR V. C. DESIKACHARIAR, KT., B.A., B.L.
Judge, Small Cause Court.

DEAR MR. NARAYANA SASTRIAR,

I have your letter of the 8th inst., with a copy of your "Makutabhisheka Mahotsava Champu." I thank you very much for the same. The first idea that struck me was to ask you to send some copies to the Imperial Institute in London, but I since found the suggestion had already been made to you by our esteemed countryman Sir S. Subramania Aiyer, K.C.I.E. I consider your work an excellent production brought out at the most appropriate occasion—an occasion when the whole of India is rejoicing and celebrating the unique visit of their Imperial Majesties to this ancient land. Your adaptation into Sanskrit of English names is so happy and your sentiments throughout are so excellent that any body who has the good luck to read through your book cannot fail to appreciate your work and your abilities as a firstrate Sanskrit scholar and poet.

Wishing you all success,

I am Yours sincerely,
(Sd.) V. C. DESIKACHARRY.

THE ALBANY,
MADRAS, S.W., *14th Jany., 12.*

FROM

THE HON'BLE MR. JUSTICE W. B. AYLING, I.C.S

DEAR SIR,

Many thanks for the copy of your excellent and loyal verses on Their Majesties' Coronation of which you were kind enough to send me a copy.

I shall read them with much pleasure.

Yours sincerely,
(Sd.) W. B. AYLING.

॥ श्रीः ॥

TRIVANDRUM,
17–1–12.

आर्याः,

भवत्प्रणीतस्य श्रीमकुटाभिषेकमहोत्सवाख्यस्य चम्पूप्रबन्धस्य पूर्वभागं भवत्प्रहितमनुवाच्य परमं परितोषं प्राप्तोऽस्मि । तत्र सरससुकुमारसुन्दराणि वाक्यानि, श्रीजयार्जिचक्रवर्त्तिगतानां कुलशीलगुणप्रभावाणां यथास्थानसमुचितालङ्कारयोगरम्य मसदुक्त्यत्युक्तिविकलं वर्णनं चेति गुणसम्पदउपलम्भप्रत्यया दुत्कण्ठितो ऽस्मि तावत् तदुत्तरभागमप्यचिरेण द्रष्टुम् । आशासे च सर्वथा भवतां योग्यतानुरूपान् उत्तरोत्तरगुरून् अभ्युदयान् ।

भवदीयः
त. गणपतिशास्त्री ।

(Sd.) GANAPATI SASTRI,
Curator of the Department for the publication of Sanskrit Manuscripts, Trivandrum.

GURUKULA ACADEMY, HARDWAR,
SHAMPUR, P. O.
BIJNUR DT. U.P.
25th January, 1912.

FROM PANDIT
KASINATH MAHAMAHOPADHYAYA, ESQ.,
Professor of Sanskrit Literature & Eastern Philosophy.

DEAR SIR,

I have gone through your book and found it a very interesting reading. The poem is written in simple and lucid style and is a valuable contribution in Sanskrit to the already growing literature to commemorate the great event viz., "THE CORONATION DURBAR OF THEIR IMPERIAL MAJESTIES IN INDIA," in 1911.

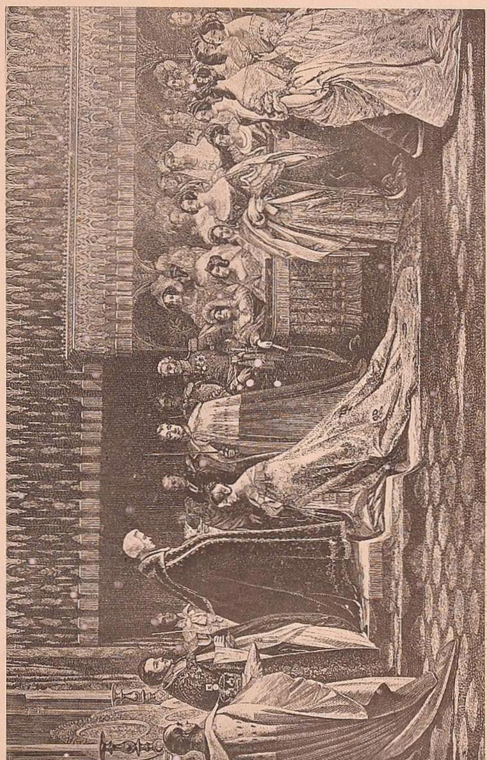
Yours faithfully,

(Sd.) प. काशिनाथ ।

Her Most Gracious Majesty
Queen VICTORIA
The First Empress of India.

“ जयति जयति कीर्त्या सर्वलोकप्रकीर्त्या
जनहृदि विजितार्या भारताद्याधिराज्ञी ;
सकलसमयरक्षादक्षदिव्यानुभावा
सुविहितवचनाना मङ्गलानां सुराज्ञी ॥ ”

Coronation of Her Majesty Queen VICTORIA.



“ जयति !जया विजितार्या चंक्रपालिका ।
जग दखिलं पालयन्त्य-नन्यनायिका ॥ ”

Their Most Gracious Majesties
King EDWARD VII and Queen ALEXANDRA
The Second Emperor and Empress of India.

" मन्वादिक्षुण्णमार्गास्थितजनकमहीपालकाम्यप्रशान्तिः
श्रीमानन्वर्थसंज्ञः श्रितदमविभवप्रेममोमुद्यमानः ।
क्रीडास्थानं श्रियो यो गुणसदन मलक्ष्येन्दिराप्रेमपात्रं,
धर्माभिज्ञाग्रवर्ती स जयति यशसा चक्रवर्तीड्यवृत्तः ॥ "

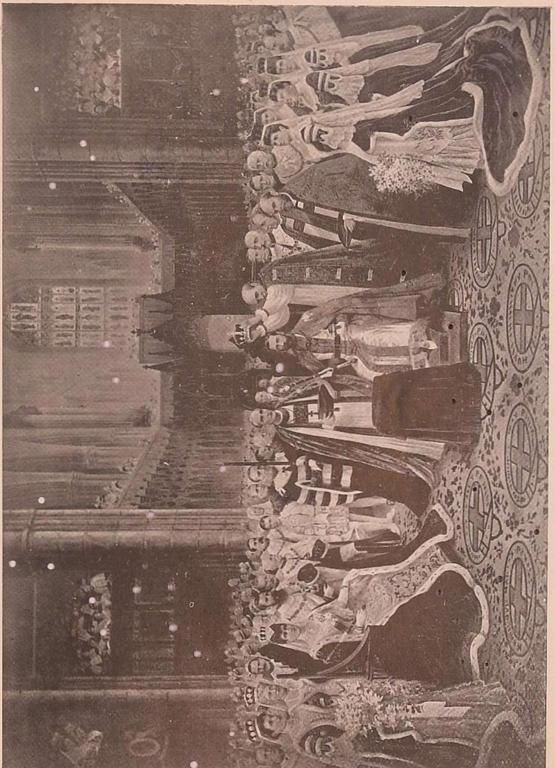
Coronation of Their Majesties
King EDWARD VII and Queen ALEXANDRA.

" विजयतां सदा । विजयतां सदा ।
विजयतां स ईड्व्यवृत्तसप्तमो मुदा ।
विदेशिनः स्वदेशिन श्च पाति, नो भिदां ॥ "

Their Most Gracious Majesties
King GEORGE V and Queen MARY III
The Third Emperor and Empress of India.

" जयतु जयार्जी, जनहितगर्जी,
भारतमण्डल-भातुकराजः।
सुविहितकार्यः, सुमहितमार्यः
संस्कृतदेहळि-सौम्यसमाजः॥ "

Coronation of Their Majesties
King GEORGE V and Queen MARY III.



“ जय!जयीभव!जय !जयार्जिमहीपते ।
जगदधीश्वर सहित श्रीमार्यापते । ”

Four Generations of Royalty.

" जयति हि विजितार्या चक्रवर्ति न्यमोघा
जयति भरतसम्रा डीड्व्यवृत्तः शमाढ्यः ।
जयतु भरतसाम्राज्येश्वरः श्रीजयार्जी
जयतु च युवराजः श्रीड्व्यवृत्तः सुवृत्तः ॥."

T. S. NARAYANA SASTRI, B. A., B. L.,
The Author.

" श्रीनारायण इत्यसौ विजयतां श्रीराजभक्ताग्रणीः,
ज्ञाता द्राविडसंस्कृताङ्गलमहाराष्ट्रान्ध्रवाचां कविः ।
श्रीमन्मद्रपुरीमहाधिकरणन्यायप्रवक्ताऽनयोः
सम्राजो र्मकुटाभिषेचनकृति र्येनेय मारच्यते ॥"

श्रीरस्तु !

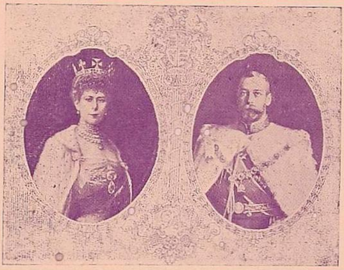
श्रीमार्याजयार्जिचक्रवर्तिनोः

मकुटाभिषेकमहोत्सवः

विजयताम् !

" स्वस्त्यस्तु ! मङ्गळ ममोघ मनन्त मस्तु !
पार्त्वीश्वरो भरतमण्डलसार्वभौमौ ।

राज्ञी चिरं जीवतु !



राजा चिरं जीवतु !

अस्मान् सदैव परिपालयता मिमौ श्री-
मार्याजयार्जिमहिताभिधराजराजौ ॥ "

श्रीमार्याचक्रवर्तिनी * श्रीजयार्जिचक्रवर्ती च !

योे विश्वैकाधिपत्ये सकलहितकरः सार्वभौमोऽद्वितीयो,
यस्या ऽभूवन् महेशद्रुहिणहरिहराः ख्यातसामन्तराजाः ।
यस्यैवाऽऽज्ञाकरा स्ते मघवदनलधर्मादयो लोकपालाः,
सर्वैश्वर्योपपन्नः स जयति महितो मार्यया श्रीजयार्जी ॥

सुविदित मेवैतत् सर्वेषां भारतवर्षवासिनां, यत् सकलमहीमण्डलमण्डनायमाने अतलान्तिकमहासमुद्रमध्यवर्तिद्वीपशेखरीभूते आङ्गलमहाजनपदे, अनवरतनौसहस्रपरिशोभितविमलजलपूरतमसानदीतीरसुप्रतिष्ठितायां पुरन्दरपुरप्रभावायां रणधन्पुर्यां, निजाधिराज्यसिंहासनाधिरोहणसमय एव, सकलकल्याणगुणगणविराजमानाया मूर्तिमत्या इव धर्मदेवतायाः श्रीविजितार्याचक्रवर्तिन्या स्तपःफलेन, शमधनप्रधानस्य सुगृहीतनामधेयस्य श्रीसप्तमेड्व्यवृत्तचक्रवर्तिनः प्रशान्तिपरिणामेन, अनवद्यरूपाया अवधीरितेन्दिरायाः श्रीमदलक्ष्येन्दिरामहाराज्ञ्या गर्भशुक्तिमहामौक्तिकेन, निरुपमसौन्दर्यसौजन्याया निर्जितरमोमायाः श्रीमार्यामहादेव्या नयनचकोरसुधाकरेण, प्रख्यातपौरुषाणां परमार्थसाधकाना मङ्गलानां परमप्रेमभाजनेन, अव्याजराजभक्ताना माहताध्यात्मविद्यानां भारतवासिना माराध्यदैवतेन, भृतानयराष्ट्रस्य राज्ञा, भारतवर्षस्य चक्रवर्तिना, सकलप्रभयसंरक्षकेण, सर्वतोमुखप्रज्ञेन, सत्यसङ्कल्पेन श्रीमन्महाराजाधिराजपञ्चमजयार्जिचक्रवर्तिना, भारतीयानां परमश्वःश्रेयस मभिलषता, सुधाधारासारसरसेयं राजकार्यशासनपत्रिका प्राचोष्यत—-

“ श्रीड्व्यवृत्तमहाराजे पुण्यश्रवणकीर्तने ।
यशःशेषे संप्रवृत्ते पूर्वस्मिन् चक्रवर्तिनि ॥ १ ॥

विभो र्दशोत्तरनवशताधिकसहस्रके ।
संवत्सरे, मायिमासे षष्ठे ऽथ दिवसे शुभे ॥ २ ॥

महाभृतानयार्योर्वीसंयुक्तविषयस्य च ।
पारेसमुद्र मन्येषां भृतानयसुनीवृताम् ॥ ३ ॥

श्रीपञ्चमजयार्जीति नाम्ना राजत्व माश्रितः ।
चक्रवर्ती भारतस्य, धर्मस्य परिरक्षिता ॥ ४ ॥

इत्यादिबिरुदोपेतै रस्माभि श्चक्रवर्तिभिः।
सिंहासनं समारूढं परमेशप्रसादतः ॥ ५ ॥

विभो र्दशोत्तरनवशताधिकसहस्रके।
वत्सरे, जालमासस्य चोनविंशे दिने, तथा ॥ ६ ॥

नवाम्बरस्य मासस्य सप्तमे दिवसे ऽपिच।
ख्यापिताभ्यां राजकीयशासनाभ्यां यथाक्रमम् ॥ ७ ॥

सिंहासनाधिरूढानां धृतदण्डकिरीटिनाम्।
पट्टाभिषेकसमयः सोऽस्माकं विभवैः समम् ॥ ८ ॥

एकादशोत्तरनवशताधिकसहस्रके।
वर्षे, जवनमासस्य द्वाविंशे दिवसे शुभे ॥ ९ ॥

सुप्रसन्नस्य देवस्य सर्वशक्ते रनुग्रहात्।
श्रीमद्रणधन्नाभिख्ये पत्तने सर्वशोभने ॥ १० ॥

महोत्सवेनाऽभिनन्द्यः सर्वत्रा ऽङ्गलराष्ट्रके।
इत्यस्मदाशयः पूर्वं राजार्हैः संप्रकाशितः ॥ ११ ॥

राजकीयः स चा ऽस्माक मभिषेकमहोत्सवः।
महता विभवेनाऽत्र प्रजाभि रभिनन्दितः ॥ १२ ॥

आवेदयितु मिच्छामः शुभोदन्त मिमं पुनः।
प्रजाभ्यः सानुरागाभ्यो भारतीयाभ्य आदरात् ॥ १३ ॥

इदानीं पुन रस्माकं वर्तते महती स्पृहा ।
श्रीमद्भारतसाम्राज्यरक्षातन्त्वे नियोजितान् ॥ १४ ॥

प्रतिमण्डल माहूय शासकान् प्रतिशासकान् ।
भारता नाङ्गलां श्चान्या नस्मद्राज्याधिकारिणः ॥ १५ ॥

स्वदेशीयमहाराजा नस्मच्छासनरक्षितान् ।
राज्ञः प्रभू नधिपतीन् स्वस्वराष्ट्रस्य पालकान् ॥ १६ ॥

अन्यान् भारतवर्षीयदेशप्रतिनिधीं स्तथा ।
तत्रैव सन्निधानेन संभावयितु मात्मना ॥ १७ ॥

तथैवा ऽलङ्कृतस्यैतैः प्रेमार्द्रकुतुकागतैः ।
सार्वभौमीयसदसः पुरतः सर्ववैभवैः ॥ १८ ॥

एकादशोत्तरनवशताधिकसहस्त्रके ।
दशाम्बरस्य मासस्य द्वादशे दिवसे शुभे ॥ १९ ॥

देहळीनगरे रम्ये सार्वभौमै रधिष्ठितम् ।
देव्या श्रीमार्यया सार्ध मधिरुह्य वरासनम् ॥ २० ॥

साक्षाद्भारतसाम्राज्यभारोद्वहनरूपतः ।
धर्मरक्षणसन्धायाः प्रख्यापनपुरःसरम् ॥ २१ ॥

सोऽयं मकुटपट्टाभिषेकदिव्यमहोत्सवः ।
निर्वर्त्यो विभवैः सर्वै रित्यस्मामि र्मतिः कृता ॥ २२ ॥

आशयश्चाऽय मस्माकं राजकीयः प्रकाश्यते ।
अनेन राजकीयेन शासनेन यथायथम् ॥ २३ ॥

तद्धेम माशयं हार्दं समनुष्ठातु मुद्यतैः ।
इदानीं पुन रस्माभिः शिष्यते च नियोज्यते ॥ ॥ २४ ॥

राजकीयप्रतिनिधि रस्माकं सरळाह्वयः ।
भर्ता श्रीपणसृष्टस्य हार्दज्ञो ऽन्वर्थसंज्ञकः ॥ २५ ॥

अस्मत्परमविश्वासपात्रं प्रेयान् सभापतिः ।
श्रीमद्भारतवर्षस्य सार्वलौकिकशासकः ॥ २६ ॥

महोत्सवस्य तस्याऽर्थे यद्य दावश्यकं भवेत् ।
तत्तत् सम्यक् समाहर्तुं यथाविभव मञ्जसा ॥ २७ ॥

अस्मत्प्रशासनस्याऽऽद्ये वत्सरे, ऽस्मद्विभो स्तथा ।
एकादशोत्तरनवशताधिकसहस्रके ॥ २८ ॥

महार्च्यमासे द्वाविंशे दिवसे स्वाङ्कमुद्रिता ।
प्रकाशितेयं राजार्हपत्रिका ऽस्माभि रादरात् ॥ २९ ॥

श्रीमद्रणधनाभिख्यराजधान्यां प्रतिष्ठितात् ।
वृकाङ्कहेमप्रासादराजास्थाना न्महत्तरात् ॥ ३० ॥"

इति । त दिदानी मस्माकं मुख्यं कृत्यं, भारतीया ननुग्रहीतुं भारतवर्ष मागमिष्यतो भारतचक्रवर्तिनोः श्रीमार्याजयार्जिमहाराजयोः, सर्वात्मना सर्ववैभवेन सप्रणयं सानन्दं स्वागतपुरःसरं समुचितमङ्गळप्रार्थनं विरच्य, राजभक्तिप्रदर्शन मेवेति विशदं खलु सर्वेषां भारतीयानाम् ।

लोके राजभक्त्यां भारतीया एव प्रथमगणनीया इति सार्वलौकिकम् ।

'राजा माता पिता चैव, राजा बन्धु श्च दैवतम् ।
राज्ञः परतरं नाऽस्ति, राजा पूज्यः सदा नृणाम् ॥'

इति खलु भारतीयानां सनातनमतम् । सत्य मुक्तं खलु भगवता मनुना राजधर्मप्रस्तावोपक्रम एव,

"अराजके हि लोकेऽस्मिन् सर्वतो विद्रुते भयात् ।
रक्षार्थ मस्य सर्वस्य राजान मसृजत् प्रभुः ॥

इन्द्रानिलयमार्काणा मग्ने श्च वरुणस्य च ।
चन्द्रवित्तेशयो श्चैव मात्रा निर्हृत्य शाश्वतीः ॥

यस्मा देषां सुरेन्द्राणां मात्राभि र्निर्मितो नृपः ।
तस्मा दभिभव त्येष सर्वभूतानि तेजसा ॥

तप त्यादित्यव च्चैव चक्षूंषि च मनांसि च ।
न चैनं भुवि शक्नोति कश्चिद प्यभिवीक्षितुम् ॥

सोऽग्नि र्भवति वायु श्च सोऽर्कः सोमः स धर्मराट् ।
स कुबेरः स वरुणः स महेन्द्रः प्रभावतः ॥

बालोऽपि नाऽवमन्तव्यो मनुष्य इति भूमिपः ।
महती देवता ह्येषा नररूपेण तिष्ठति ॥"

इति; य द्भेषज मिव पुरातनकाला दारभ्य बहुमन्यते भारतीयैः ।

अतो ऽस्माभि र्विशेषतः संस्मरणीयः खलु सर्वदा पर्वव दैषमस्तन दशाम्बरमासस्य द्वादशो दिवसः, सर्वथा समभिनन्दनीयश्च; यस्मिन् किल दिव्यमहोत्सवदिवसे श्रीमद्भारतवर्षपुराणराजधान्यां श्रीदेहली-

नगर्यां महतो राजकीयसमाजस्य पुरतः श्रीमद्भारतसाम्राज्यसिंहासने, अव्याजकरुणापूरितहृदयौ महामहिमशालिनौ श्रीमन्मार्याजयार्जिचक्रवर्तिनौ यथाविभव मभिषेक्ष्येते। तदात्वे, आस्माकचक्रवर्ती श्रीजयार्जिमहाराजो भारतीयानां प्रियावहानि बहूनि मङ्गळकृत्यानि निर्वहेदित्यत्र न कोऽपि सन्देहः। पुरातनकाला दारभ्यैव महाङ्गलमहीपालाः, स्वस्वराज्याधिवहनकाले राजपदं चक्रवर्तिपदं वा दृढप्रतिष्ठ मभिकांक्षन्तः, स्वराज्यस्य तत्रत्यप्रकृतीनां च क्षेमङ्कराणि कर्माणि प्रावर्तयन्, तदुपयोगिनो नियमां श्च प्राचिख्यपन्॥

प्रकृत्यैव दीनावनधुरन्धरा भृतानयाधिराज्यपरिपालकाः; ये खलु, परार्थाभिमानिनः प्रजाहितैककांक्षिणो, भृता नपि स्वप्रकृतित्वगुणनमात्रेणन स्वसाम्य मानयन्ति। तथाहि,

यस्मिन् क्षणे खलु भृतानयपाल्यकोटि
मारोहतीह भृतकोऽपि, पराजितोऽपि।
तस्मिन् क्षणे स जितजेतृ-विनेयनेतृ-
व्यत्यासलेशरहितो भवति स्वतन्त्रः॥

तत्राऽपि, सुविदितप्रभावा शोधितप्रकृतिभावा सांप्रतिकचक्रवर्तिनः पितामही श्रीविजितार्यामहाराज्ञी, श्रीभारताधिराज्यचक्रवर्तिनीपदं मधितिष्ठन्ती, स्वकीयपावनशासनेन भारतवर्षमिदं धन्यधन्यं चकारेत्यत्र न कस्याऽपि विप्रतिपत्तिः; या किल, श्रीमदीश्वरकृष्णप्रभो रष्टपञ्चाशदधिकाष्टशतोत्तरसहस्रतमे संवत्सरे नवाम्बरमासप्रथमदिवसे, प्रतिपत्तिमतः पौरस्त्येन्द्यवणिक्सङ्घा न्निस्तीर्णं भारताधिराज्यभारं स्वयमेव निर्वोढु मभिलषन्ती, सदया, करुणापूरितहृदया, निरन्तरकलहै र्निरवधिराजोपप्लवैश्च निरालम्बा न्निजजना नुद्धर्तुकामा, भारतार्तिहरणभेषजीभूतां, मिताक्षरा मपि सुविस्तृतार्थां, श्रीमद्भारतसाम्राज्याभ्युदय-

मङ्गळाशंसिनीं गभीरा मुदारा मिमां राजकीयशासनपत्रिकां सर्वत्र प्राघोषयत्—

" यस्माद् भारतराज्य मद्य सकलं नानाविधै र्हेतुभिः
साक्षा दात्मवशे निधातु मुभयैः सभ्यैः कृतो निश्चयः ।
तस्माद् भारतमण्डलस्य बिभृमो भारं महच्छब्दभाक्-
पौरस्त्येन्द्यवाणिक्समूहभरितं ह्यद्यप्रभृ त्यादरात् ॥ १ ॥

या या भारतमण्डली मधिवस न्त्यस्माभि रारक्षितां
सर्वासां, भवता दिदं सुविदितं, तासां प्रजानां हि नः ।
अस्माकं च, तथाऽस्मदीयपुरुषाणां शासनं सादरं
ताभिः संपरिपालनीय मितआरभ्योभयश्रेयसे ॥ २ ॥

राज्ञां यत् प्रतिपत्तिगौरवपदा द्यन्यस्य वा न्यायतः
सिद्धं, तत् स्व मिवेह पालित मितो ऽस्माभि र्भवे न्निश्चितम् ।
ऋद्धिं भारतमण्डलस्य च मिथःसौजन्यसंवर्धितां
सौराज्यप्रशमैकसाध्यविभवा माशास्महे सर्वदा ॥ ३ ॥

आत्मीयाङ्गलवासिनीभ्य इतराभ्योऽपि प्रजाभ्यो हितं
याव द्यच्च नियन्त्रिता रचयितुं स्वस्वामिभावोदितम् ।
सर्वं भारतवर्तिनीभ्य उचितं त द्धारयामो ह्यृणं,
कुर्यात् सर्वनियामको ऽत्र कृपया सत्यप्रतिज्ञा श्च नः ॥ ४ ॥

यद्यप्यैश्वरकृष्णधर्मपरता सर्वत्र नः संमता,
धर्मान् भरतवर्तिनोऽपि निखिलान् संभावयामः स्ववत् ।
तच्चेदं विशदीभव त्वाधिकृता येऽस्माभि रस्याऽवने
तां स्ते भारतवर्तिना मवहिता धर्मा नवन्त्वादरात् ॥ ५ ॥

या विद्यागुणशीलमान्यचरिताः, निष्पक्षपातेन, ताः
नानाराज्यपदाधिकारभरणे कामं नियोज्याः प्रजाः ।
एतच्चाऽऽशय मस्मदीयपुरुषाः सम्यग् विजानन्तु नः,
नो जाति र्न मतं, न वर्णवसने हेतु र्भवे ज्ञात्विह ॥ ६ ॥

नृणां भारतवर्तिनां कुशल एवाऽऽयत्त मस्मद्बलं,
तेषां प्रेमपुरस्कृते ह्यनुगमे रक्षाऽपि सिद्ध्येच्च नः ।
तेषां चाऽपि कृतज्ञता प्रतिफलं सर्वोत्तरं स्या द्धि नः,
कुर्या न्नः सफलं मनोरथ मिमं सर्वं च सर्वेश्वरः ॥ ७ ॥ "

हन्त ! किमिति कथयामः श्रीविजितार्यामहाराज्ञ्या भारताधिराज्यपरिपालनप्रभावम् ! यदैव सा महानुभावा पौरस्त्येन्द्यवणिक्समाजा दवरोप्य स्वयमेव साम्राज्यभारं निर्वोढुं प्रवृत्ता, तत्क्षणादारभ्य श्रीभारतसाम्राज्यलक्ष्मीः, कैरववना दिन्दुं प्राप्येव श्रीः, सुतरां विरेजे । नून मियं विजयिनी महाराज्ञी साक्षात् पराशक्ति रित्येव भारतै रमन्यत, या किल प्रभुमन्त्रोत्साहशक्तिभि रिच्छाक्रियाज्ञानशक्तीर प्यतिशिश्ये । प्रथितनिजविक्रमेण पराभूताखिलपुरुषधौरेयपराक्रमायाः श्रीविजितार्यामहाराज्ञ्या अहो प्रभुशक्तिः ! यतः,

भूपै र्य च्छिथिलीकृतं नृपशुभि र्लुब्धै र्नयोच्छेदकैः
राज्यं त द्धरताञ्चितं सुभरणा न्निष्कण्टकं कल्पितम् ।
आक्रामोऽरिनृपालकै र्जनपदे ष्वासीत् कथायां पुरा,
दोषा स्तस्करदस्युमोषकमुखा स्ते नामशेषाः कृताः ॥

को नामाऽस्या अवधीरितामरगुरुधिषणाया अवगताखिलराज्यतन्त्रनिगमाया आङ्ग्लाधिनायिकाया अनुपममन्त्रशक्ते र्महिमानं वर्णयितुं प्रभवेत् । तथाहि,

विभक्तं साम्राज्यं बहुभि रनुगुणै र्मण्डलैः साधिपालैः,
प्रक्लृप्ताः सर्वत्र प्रबलविधिविधायिन्य आर्यैः सभा श्च ।
प्रजानां रक्षार्थं व्यवहृतिकुशलाः प्राड्विवाका नियुक्ताः,
विवादे दण्डे च प्रसृमरविभवै र्निर्मिता धर्मकोशाः ॥

अस्याः पुन र्महोत्साहायाः पटुकरणशास्त्रसहायाया अन्यादृशी खलु उत्साहशक्तिः ! कुतः,

बाष्पै र्नैयानि याना न्यवनिजलनभ स्स्वासमन्ता च्चरन्ति,
विद्युत्तन्त्र्यः प्रजाभ्यो बहुतरगहना दानय न्त्याशु वार्ताम् ।
कुल्याः कूपा स्तटाकाः सरित इह कृता निर्जलेषु स्थलेषु,
हृद्या विद्यालया श्च प्रतिनगरपुरं भान्ति चाऽऽरोग्यगेहैः ॥

किं बहुना ! भारतवर्षपरमचक्रवर्तित्वेन मनसोद्भाव्यमानान् परमधार्मिकान् श्रीयुधिष्ठिराऽशोकविक्रमादित्याऽऽकूबरादीन् प्राचीनसार्वभौमानपि परमशोभनै र्गुणगणै रतिशेते महाङ्गलाधिराज्ञी श्रीविजितार्यामहाराज्ञी ; या किल, श्रीभारतप्रथमचक्रवर्तिनीति कीर्तिचिह्नोपपदधारणमहोत्सवावसरे, अशेषावनीशसाम्राज्यभवनदेहळीभूतायां भारतसाम्राज्यमूलराजधान्यां श्रीदेहळीनगर्यां, तदात्वभारतोपचक्रवर्तिना यथार्थनामधेयेन श्रीरत्नप्रभुणा सुघटिताया अदृष्टपूर्वविभवाया महिष्ठाया राजकीयसभायाः समक्षं, सप्तसप्तत्यधिकाष्टशतोत्तरसहस्रतमे संवत्सरे जनिवरमासे प्रथमदिवसे स्वप्रतिनिधिद्वारा समुद्घोषितेन स्वसाम्रज्यपरिपालनप्रक्रमसन्देशमङ्गळेन, भारतवासिनां सर्वेषा मपि सामन्तराजानां प्रधानपुरुषाणा मन्येषा मपि महाजनानां हृदयानि सन्तोषनिर्भराणि कारयामास । तद्यथा,

" शृण्वन्तु सर्वेऽपि विवाददण्ड-
तन्त्रे नियुक्ता अधिकारिवर्गाः ।
सर्वे च भूपा अधिपाः प्रजाश्च
निरामयं स्वागत मस्तु वोऽद्य ॥ १ ॥

स्वस्त्यस्तु वो देहलिसङ्गतेभ्यः
श्रीराजकीयं शुभदायकं च ।
सन्देश मेतं शृणुताऽऽदरेण
संप्रेषितं नः प्रतिभूमुखेन ॥ २ ॥

विस्रब्धचित्ता भवताऽऽस्मदीय-
साम्राज्यगुप्तौ निखिलाः प्रजा नः ।
गाढानुरागाः खलु चिन्तयामो
भवद्धितं केवल मेकबुद्ध्या ॥ ३ ॥

आन्यादृशो यो रचितो भवद्भिः
प्रियायचाऽस्मत्तनयाय हार्दः ।
प्रत्युद्गमं भारतमण्डले तं
मोदामहेऽत्यन्त मुदीक्ष्य तृप्ताः ॥ ४ ॥

आस्माकवंश्येषु नृपालकेषु
प्रीतिं च भक्तिं सुदृढा मिमां वः ।
समीक्ष्य सन्तुष्यति चाऽस्मदीयं
स्वान्तं नितान्तोपकृतिज्ञ मार्याः ॥ ५ ॥

महोत्सवः सांप्रतिकोऽय मारा
द्वुतस्य गोप्तु श्च मिथो ऽनुरागम् ।
सुबद्धमूलं प्रतनिष्यतीति
परं वयं विश्वसिमः प्रमोदात् ॥ ६ ॥

आत्युत्तमा दात्यधमा च सर्वे
समाश्रयन्ता मधिराज्यरक्षाम् ।
स्वातन्त्र्यसाधर्म्यसमत्वरूपां
श्रीभारतीया अकुतोभया नः ॥ ७॥

सौख्याभिसंवर्धन मिष्टसिद्ध्या
स्वास्थ्याभिसंपादन मार्तिहानात् ।
संपत्समृद्धीकरणं प्रजाना
मास्माकसाम्राज्यसमीहितोऽर्थः ॥ ८ ॥"

अहह ! इतः कुतोऽस्माक मीदृशी महानुभावा सत्यप्रतिज्ञा धर्मैक-परायणा चक्रवर्तिनी घटिष्यते !

जयति जयति कीर्त्या सर्वलोकप्रकीर्त्या
जनहृदि विजितार्या भारताद्याधिराज्ञी ।
सकलसमयरक्षादक्षदिव्यानुभावा
सुविहितवचनाना मङ्गलानां सुराज्ञी ॥

(आङ्गली गीतिः)

पल्लवी

जयति जया विजितार्या चक्रपालिका ।

अनुपल्लवी

जग दखिलं पालय न्त्यनन्यनायिका ॥ जयति ॥

चरणाः

रक्षति या भुवि सदया भारतान् समा ।
रणधनपुरकल्पिताभिषेकविभ्रमा ॥ जयति ॥

नाऽस्तमितौ यद्भुवि ता विन्दुपूषणौ।
नवनवपटुशास्त्रसिद्धचित्रसाक्षिणौ ॥ जयति ॥

जीव चिरं! जननीव लोकरञ्जनी।
जितसकलारातिगणा शोकभञ्जनी ॥ जयति ॥

आर्यां गायन्ति यां वै सहृदयहृदयां भारताद्याधिराज्ञीं,
यस्या स्तेजःप्रभावा न्निरुपमविभवं भारतं संबभूव ।
को वा तां विस्मरिष्य त्यखिलजनहितां कीर्तिशेषा मपीड्यां,
सैषा सस्नेहदृष्ट्या प्रकृतिगणमनोमन्दिरे भातु नित्यम् ॥

प्रस्तुतचक्रवर्तिनः श्रीमज्जयार्जिमहारजस्य जनकोऽपि साक्षा ज्जनकमहाराज इव शमदमप्रधानो मातु र्महाराज्ञ्या न किमपि हीयते ।

योगक्षेमं प्रजानां बल मिति मनुते यः स्वराष्ट्रस्य नित्यं,
यश्चाऽऽत्मस्थैर्यबुद्धिं कलयति सततं प्रीणने स्वप्रजानाम् ।
यस्मिन् शासत्यधीन्द्रे प्रतिशमित मिदं दक्षिणाश्रीकयुद्धं,
योऽसा वन्वर्थनामा भुवन मिद ममा दीड्यवृत्तः सुवृत्तः ॥

अयं किल श्रीमदीड्यवृत्तसप्तममहाराजः श्रीमन्महाङ्गलराजधान्यां निजाधिराज्यवहनसमय एव, स्वसाम्राज्यसंरक्षणशुभोदन्तप्रघोषणेनाऽनेन, देवदुन्दुभिध्वनिनेव, श्रीभारतीया नशेषानपि महीपालान् महाप्रभून् महाजनां श्च परमानन्दपरवशा ननतनोत्—

"यथैव माता मम चक्रवर्तिनी निजप्रजाक्षेमपरायणा ऽभवत् ।
तथैव तस्याः पदवी मनुश्रितो लभेय तासां प्रणयं निरन्तरम् ॥"

इति । एष खलु भारतसाम्राज्यद्वितीयचक्रवर्ती, रक्षकरक्षणीययो रन्तरेण परस्परसमागमा न्न कथ मपि प्रेमातिशयो भवेत्, श्रीरामच-

न्द्रवत् प्रजानुरञ्जनं विना स्वस्य राजत्वं न सिद्ध्येदिति च निश्चित्य, स्वयमेव विलासयुवराजपदालङ्करणावसरे भारतवर्ष मिदं निजसन्निधानेन सम्य गलञ्चकार। हन्त! श्रीमद्भारतसाम्राज्यपुराणराजधान्यां देहळीनगर्यां त्र्यधिकनवशतोत्तरसहस्रतमे संवत्सरे जानिवरमासस्य प्रथमदिवसे संभृतस्य वाचामगोचरस्य महतो राजकीयसमाजस्य पुरतो निजपट्टाभिषेकमहोत्सवाभिनन्दनसमये "श्रीगार्ग्यवादानिल" इति सुप्रसिद्धनामधेयस्य केदारस्थानविभोः श्रीखरसेनमहाप्रभो स्तदात्वभारतोपचक्रवर्तिनः प्राज्ञाग्रवर्तिनः प्रतिनिधे र्मुखेन भरतीयान् राज्ञः प्रमुखान् महाजनां श्चोद्दिश्य प्रेषितो ऽयं परमानुग्रहव्यञ्जकः सन्देश एव श्रीमतां तत्रभवतां श्रीमदीड्व्यवृत्तमहाराजपादानां भारतीयासु प्रजासु अन्यादृशी सुमहती प्रीति रासीदिति सुस्पष्ट मावेदयति। तद्यथा,

"पट्टाभिषेचनमहोत्सव मादरा न्मे
प्राचां यथाव दनुपालयतां जनानाम्।
सन्देश मद्य भवतां कुशलप्रवृत्तं
संप्रेषयामि मनसा रतिनिर्भरेण ॥ १ ॥

यत् सन्निधातु मशकन् कति मात्र मत्र
श्रीभारता न्नृपतय श्च महाजना श्च।
आलोकितुं रणधनाभिधराजधान्यां
दिव्योत्सवं प्रकृतिभि स्त मनुष्ठितं नः ॥

तत् संशृणुध्व मखिला अपि भारतीयाः,
भूपा जना अधिकृता श्च मदीयराज्ये।
युष्माक मत्र सुकरं समयं प्रदास्ये
कल्याणशंसिमकुटोत्सव मीक्षितुं तम् ॥ २ ॥

श्रीदेहलीपुरवरे ऽत्र सुसंविधातु
मार्योज्वलां नृपसभा मधुना महिष्ठाम् ।
श्रीभारतप्रतिनिधि र्मम चा ऽधिनेता
संशिष्यते प्रभुवरः खरसेननामा ॥ ४ ॥

बाणर्षिदिग्रविमिते विभुवत्सरे हि
श्रीभारतान् समवलोकितु मागतोऽहम् ।
आरभ्य तज्, जनपदः स च तज्जन श्च
संभाव्यते खलु मया परमानुरागात् ॥ ५ ॥

जानामि चाऽह मतिमात्र ममोघवृत्ताः,
प्रीतिं च भक्ति मधिकां भवतां यथार्थाम् ।
अस्माकवंश्यपुरुषेषु, तथाऽस्मदीय-
राजप्रशासनविधावपि विद्यमानाम् ॥ ६ ॥

य त्वाऽतिपूर्व मिह कैश्चि दहोभि रेव
श्रीराजभक्तिमहिते भरताधिराज्ये ।
आसादितानि सुबहूनि निदर्शनानि
निर्व्याजभक्तिविततै र्भवतां मयीड्याः ॥ ७ ॥

श्रीभारतीयरणपण्डितसैनिकानां
जाने च सम्य गतिमानुषकृत्यजातम् ।
तद्विक्रमं च विजयावह मस्मदर्थे
सङ्कल्पितेषु समरे ष्वतिभारतेषु ॥ ८ ॥

श्रीमद्विलासयुवराजपदे ऽभिषिक्तः
प्रेष्ठः सुतो मम निजप्रियया सनाथः ।
श्रीभारतं जनपदं त्वचिरेण गत्वा
कुर्यात् कृतार्थ मिति विश्वसिमि प्रकामम् ॥ ९ ॥

यत् सर्वदाऽभिलषितं हि मयैत दासी
　　द्य च्चाऽपि वीक्षितु मिमं स्वय मुत्सुकौ स्तः ।
त च्छ्रीविलासयुवराजवधूवरौ ता
　　वभ्यस्तभारतकथौ भवतां सुकाले ॥ १० ॥

साध्योऽभविष्य दिह मामकसन्निधि श्चे
　　दस्मिन् महोत्सवदिने बहुवृत्तरम्ये ।
हन्ता ऽकरिष्य महमेव हि सन्निधानं
　　सन्तोषनिर्भरमनाः स्वय मप्रमत्तः ॥ ११ ॥

अप्रेषयं प्रियसहोदर मार्द्रसंज्ञं
　　श्रीकोणनाथविभु मद्य, तथाऽपि, मान्याः ।
पट्टाभिषेकसमये सदसो ऽस्य मध्ये
　　मद्वंश्यसुप्रतिनिधिं प्रथितानुभावम् ॥ १२ ॥

आरूढवान् खलु वरासन मद्य राज्याः
　　मातु र्ममा ऽखिलमहीतलपूजितायाः ।
श्रीभारताद्यमहितोत्तमराजराज्या
　　पूर्वं विराजित मभू द्विजितार्यया यत् ॥ १३ ॥

तस्या दयार्द्रसमदर्शिपरार्थरूप-
　　राज्यावनक्रम मनूनतया ऽनुयायाम् ।
येनैव मातरि कृता मम चित्रचित्रा
　　प्रीति श्च भक्ति रपि भारतवासिनीभिः ॥ १४ ॥

शृण्वन्तु सादर ममोत्र मभीतिवाक्यं
　　श्रीभारतीयविषये ष्वखिलेषु मेऽद्य ।
सामन्तराजमणयः सुमहाजना श्च
　　प्रध्वस्तभूमिपतिविप्लवजातशङ्काः ॥ १५ ॥

स्वातन्त्र्यरक्षण मभेदतया प्रजानां,
स्वाम्याधिकारपदमानन मात्मव च ।
तेषां समुन्नतिहितार्जनतत्परत्वं,
मच्छासनस्य परमाशय एष एव ॥ १६ ॥

तं चाऽऽशयं सुफलितं मम सर्वशक्ति
रीशः करोतु करुणाजलधिः प्रसन्नः ।
येनाऽऽधिराज्य मधिकाधिकभूतियुक्त
मत्यन्तसौख्यभरित श्च भवे ज्जनो मे ॥ १७ ॥"

इति ।

भो भोः शमधामन्! गुणसामन्! अव्याजकरुणाभूमन्! आत्म प्रजानुरागैकदामन्! भारतचक्रवर्तिन्! भरणाभिज्ञाग्रवर्तिन्! भारत-प्रजार्थे भवता कृतान् सुबहू नुपकाराद् को वा प्रशंसितुं प्रभवेत्?

नाऽविष्णुः पृथिवीपति स्त्विति जनस्योक्ति स्त्वयोरीकृता,
य दृष्टा तव देहलीपुरमहे ऽलक्ष्येन्दिराजानिता ।
दीनानां भयनाशनेन वरदानेन त्वयैब स्फुटं
विष्णोः कृत्य मपि प्रजाभरणतः सन्दर्शितं भारते ॥ १ ॥

प्राणेभ्यो ऽप्यधिकं बभूव लवणं यद् भारतानां चिरात्
त त्तेषां सुलभीकृतं नृपवर! स्वल्पव्ययेन त्वया ।
यच्चाऽऽसीत् करपीडनं लघुफले ऽप्यायांशशुल्कग्रहात्
त च्च त्वत्कृपया ऽपनीत मधुना दीनावनैकव्रत ॥ २ ॥

मार्गाद्या निरुपद्रवा विरचिता आरोग्यदाना ह्रदाः,
दुर्भिक्षं च निवारितं जनपदे बह्वन्नदानादिभिः ।
राज्ये चाऽपि नियोजिताः समुचिताः प्राज्ये पदे भारताः,
दत्ता च प्रतिमण्डलं स्वनगरग्रामावने स्वैरता ॥ ३ ॥

किं ब्रूम स्तव राजराज ! समये ष्वन्यादृशं वैभवं
य द्दूरे कलितोऽपि तावकमहापट्टाभिषेकोत्सवः ।
प्रत्यक्षं समुदीक्ष्यतेऽय मधुनाऽस्माभिः पटग्राहिणा
योऽसौ दर्शयतीह मायिक इवाऽशेषं जग द्वस्तुतः ॥ ४ ॥

नाऽलं वर्णयितुं भवे न्निरुपमां प्राज्ञोऽप्यचिन्त्यक्रियां
यन्त्रस्याऽद्भुतशक्ति मस्य नृपते ! लोके स्वनग्राहिणः ।
नो नारी, न पुमान् , न चोपकरणं, संश्राव्यते किन्त्वहो !
सर्वस्याऽपि चराचरस्य जगतो येन स्वन स्तन्मयः ॥ ५ ॥

(आङ्गली गीतिः)

पल्लवी

विजयतां सदा । विजयतां सदा ।

अनुपल्लवी

विजयतां स ईड्वर्वृत्त-सप्तमो मुदा ।
विदेशिनः स्वदेशिन श्च पाति, नो भिदा ॥ विजयतां ॥

चरणाः

जीवता न्नुतः । जीवता न्नुतः ।
जीवतात् कळत्रपुत्र-पौत्रसंवृतः ।
जीवलोकदुःखहरण-कल्पितव्रतः ॥ विजयतां ॥

स्वस्ति ! ते प्रभो । स्वस्ति ! ते प्रभो ।
स्वस्ति ! ते भृतानयाधि-राज्यमविभो ।
स्वस्वधर्मतो ऽभिरक्ष ! सार्वभौम भो ॥ विजयतां ॥

राजतां समः । राजतां समः ।
रामव न्निजप्रजानु-रञ्जनक्षमः ।
रणधनपुरकल्पिताधि-वासविभ्रमः ॥ विजयतां ॥

मन्वादिक्षुण्णमार्गस्थितजनकमहीपालकाम्यप्रशान्तिः
श्रीमा नन्वर्थसंज्ञः श्रितदमविभवप्रेममोमुद्यमानः ।
क्रीडास्थानं श्रियो यो गुणसदन मलक्ष्येन्दिराप्रेमपात्रं
धर्माभिज्ञाग्रवर्ती स जयति यशसा चक्रवर्तीड्यवृत्तः ॥

अयं पुन रस्माकं सांप्रतिकचक्रवर्ती श्रीजयार्जिमहाराजः सौभाग्यसौन्दर्यसौलभ्यसौभ्रात्रसौहार्दसौहित्यसौशील्यसौजन्यसौवीर्यसौकुमार्यसौमनस्यादिपरःशतराजगुणै र्मन्विक्ष्वाकुमान्धातृहरिश्चन्द्रसगरभगीरथदिलीपरघुदशरथरामचन्द्रप्रमुखान् सूर्यवंशचक्रवर्तिनो, नहुषययातिदुष्यन्तभरतकुरुशन्तनुपाण्डुयुधिष्ठिरपरीक्षिज्जनमेजयादीन् चन्द्रवंशचक्रवर्तिन श्च सुतरा मतिशेते। नून मसौ चक्रवर्तिशिखामणिः साक्षात् श्रीपरमेश्वर इव स्वाभाविकानवधिकातिशयज्ञानबलैश्वर्यवीर्यशक्तितेजःसाम्यमार्दवार्जवकारुण्यमाधुर्यगाम्भीर्यचातुर्यस्थैर्यधैर्यशौर्यपराक्रमाद्यसंख्येयकल्याणगुणगणै रखिलहेयप्रत्यनीककल्याणैकतानस्वेतरसमस्तराजविलक्षणस्वरूपं श्रीमहाविष्णो रपरावतारं श्रीमदीड्यवृत्तमहाराजतातपादं, नित्यनिरवद्यनिरतिशयौज्वल्यसौगन्ध्यसौरभ्यसौकर्यवात्सल्यौदार्यलावण्ययौवनाद्यनन्तदिव्यगुणगणां निखिलजगदुदयविभवलयलीलायाः श्रीपराशक्त्याः परमांशसंभूतां श्रीविजितार्यामहाराज्ञीं निजपितामही मपि निसर्गत एवाऽधरीकरोति ; यः किल प्रजाहितैकतत्परः स्वय मेव श्रीविलासयुवराजपदालङ्करणसमये, युवराज्ञ्या श्रीमार्यया

सार्धं, कालेन स्वेनैव रक्षणीयान् भारतजनपदान्, तत्रत्या नानाविधाः प्रजा श्च, प्रत्यक्ष मवलोकयितु मधिगन्तुं च तत्तद्भावविशेषान्, भारतवर्ष मिदं निजसन्निधानेन प्रशान्तपावनं चकार। अहो! अस्य चक्रवर्तिनो भारतीयानां विषये अन्यादृशः प्रणयातिशयः! एवं किल श्रीमद्रपुरपरिष्करणाधिकारिभिः समर्पितस्य स्वागतपत्रस्य प्रत्युत्तरेणाऽनुगृहीतं तत्रभवता युवराजेन—

" यद्य प्यतीताः शरदो ऽधिकद्वा-
त्रिंशाः पितु र्मे ऽत्र समागतस्य ।
तथा ऽप्यनूनं स्मरणं तदीय
मद्याऽपि युष्मास्विति संप्रमोदे ॥ १ ॥

निवेदयिष्ये ननु तातपादं
भक्तिं च रक्तिं च परा मिमां वः ।
प्रत्यक्षतो या ह्यनुभूयते ऽद्य
महीयसी मङ्गळपत्रतो ऽपि ॥ २ ॥

आज्ञां पितु र्मे शिरसा दधानः
समागतो ऽहं भवतां समीपम् ।
आकर्ण्य सन्तुष्यति चक्रवर्ती
युष्माक मेतां ननु राजभक्तिम् ॥ ३ ॥ "

पर ञ्च, परमकृतज्ञतया सर्वदाऽस्माभि र्मद्रपुरनिवासिभिः संस्मरणीयः खलु पुण्यश्लोकोऽयं चक्रवर्तिचूडामणिः, येन किल निजसान्निध्यमात्रेण "कालनगरी"ति चिरपरिदूषितेय मस्मन्नगरी सर्वानवद्या सर्वशोभना च समपद्यत। तथाहि,

यस्मि न्नेव शुभे दिने सह महिष्या राजधानी मिमां
धन्या माकलयत् स्वकीयपदविन्यासेन संभावयन् ।
तन्नाम्नैव हि सा जयाजिनगरी त्याख्यायि मद्रेश्वरै
रत्यन्तामृतवर्षिणेव वचसा प्रारभ्य तद्वासरात् ॥

आङ्गलेषु राजाभिषेको नाम पुरातनकाला दारभ्य परमशोभनः परमविस्मयावहः परमगम्भीर श्च महोत्सव आसीत् । तत्राऽपि श्रीजयाजिमहाराजस्य मकुटाभिषेकमहोत्सवः कस्य वा भारतीयवासिनो जनस्य परमसन्तोषाय न भवेत् ? येन किल युवराजेन भारतवर्ष मिदं सकल मपि प्रत्यक्षतो ऽवलोक्य निजजन्मदेशं प्रतिनिवृत्तमात्रेणैव, स्वदेशीयमहाजननां पुरतो ह्लादशालायां भारतीया नधिकृत्य प्रकृतिगम्भीरः परमार्थसारवाही च निजाशय एव माविष्कृतः—

" प्रत्यक्षीकृत मात्मनैव हि मया श्रीभारतानां, प्रियाः !
सारळ्यं निजजीविते, सहनता, भूपे ऽनुरक्ति र्दृढा ।
देवे भक्ति रकैतवा च, परमा विश्वासबुद्धि स्तथा
तेषा मङ्गलशासनस्य समतायां पूर्णनीत्या मपि ॥ १ ॥

यद्यस्माभि रिहा ऽधिरक्षितृगणैः सौजन्य माविष्कृतं
सौख्यासौख्यसमत्वरूप मखिला स्वारक्षितासु स्थिरम् ।
निर्वोढुं सुकरं तदा ऽङ्गलजनैः स्निग्धैः प्रजापालकैः
श्रीमद्भारतराज्यभारवहनं भूया दनायासतः ॥ २ ॥

यद्येवं सानुकम्पा भरतजनपदान् पालयामो ऽनुरूपं
युष्माकं तर्हि वक्तुं परिपणनमुखेनाऽपि धृष्णोमि चैतत् ।
प्रीतिं बध्नन्ति सान्द्रां सुहृदुळबहुळा मृद्धिमत्यः कृतज्ञा
नूनं श्रीभारतीयाः प्रकृतय इति चा ऽस्मासु निर्व्याजभक्त्या ॥"

अहो ! अनस्तमितचन्द्रसूर्याया अप्रतिहतसागराया अनुपमाप्रमेयापारजनसमृद्धाया अनवधिकैश्वर्याया आङ्गलाधिराज्यमण्डलया अधिनायकस्य आस्माकमहाराजस्य श्रीजयार्जिचक्रवर्तिनः, अतीतजवनमासस्य द्वाविंशे दिवसे श्रीरणधनपुर्यां श्रीमत्पाश्चात्यमन्त्रालये, श्रीमदाङ्गलमहाजनैः समनुष्ठितः पट्टाभिषेकमहोत्सवः केनोपमीयेत ? अयं खलु महाराजः,

सञ्जातः सुप्रथितयशसा मङ्गलानीं महार्हे
देशे, श्रीमद्रणधनपुरे, हौणवीरान्ववाये ।
प्राणान् वा ये प्रधनविजयप्राज्यवित्ताः प्रवीराः
संख्ये मोदा द्ददति सहसा सत्यसङ्कल्पसन्धाः ॥ १ ॥

अब्दे सोऽयं मतजयतमे जावने मासि रम्ये
तार्तीयीके समजनि शुभे वासरे श्रीजयार्जी ।
बाल्या देव प्रधनकुतुकी सैनिकाग्रेसरः सन्
कीर्त्या यो ऽभू ज्जयकलितया काम मन्वर्थसंज्ञः ॥ २ ॥

वर्षे वह्नि-ग्रह-गज-परब्रह्म-संख्ये जयार्जी
जग्राहाऽऽर्यां परिणयविधौ राजपुत्रीं स मार्याम् ।
काले यस्या मलभत सुतान् पञ्च, पुत्रीं तथैकां,
येषां ज्येष्ठः शुभगुणनिधिः श्रीड्वर्डवृत्तः कुमारः ॥ ३ ॥

को वा लोके जलधिवलयां शासतो भूतधात्री
मेकच्छत्रा ममलयशसा भूषितस्या ऽस्य राज्ञः ।
वक्तुं शक्तो विभव मखिलं ज्ञानविज्ञानजन्यं
मार्याजाने रखिलभुवनक्षेमबद्धव्रतस्य ॥ ४ ॥

राज्ञः सोऽयं समय इह संस्कारवैशद्यपूतः
सर्वोत्कृष्टः सरसहृदयै र्मंस्यते भारतार्यैः ।
यस्मिं श्चण्डाः प्रकृतय इमा भूततन्त्राः स्वतन्त्रा
श्चित्रं ! नीता मनुजवशगा ग्राम्यगव्यो यथाऽऽर्यैः ॥ ५ ॥

आकाशे सञ्चरति खगवत् सर्वतो व्योमयानं,
बाष्पीया नौः कृषति जलधे र्गह्वरं लाङ्गलीव ।
आज्ञाकारि ण्यनघचरिता स्त्रीव पत्ये निजाङ्गं
कोशा नर्घ्यान् श्रयतनवते ढौकते रत्नगर्भा ॥ ६ ॥

यानै र्बाष्पप्रणयनकृतै र्वैद्युतै र्वायुनेयै
र्लौहै रन्यै रपि बहुविधै र्निर्जितौ देशकालौ ।
विद्युच्छक्ति र्विबुधवशगा यक्षिणीवाऽतिदूरात्
तन्त्रीघातश्रम मपहर न्त्याहर त्याशु वार्ताम् ॥ ७ ॥

नानारूपैः प्रकृतिविषयप्रत्नशास्त्रैः प्रकृष्टो
यन्त्रग्रामः प्रथयति परां नैपुणीं पौरुषेयीम् ।
देहक्लेशं भुवि परिहरन्, शिल्पिनां हस्तकर्म
व्यर्थीकुर्व न्ननु विजयते यो जयार्जीयराज्ये ॥ ८ ॥

धूमग्रामो निबिड मुदयन् पण्यनिर्माणगेहा
ल्लोकान् सर्वान् सपदि रचयन् वार्षिकाभ्रभ्रमाढ्यान् ।
प्रज्ञोन्मेषं प्रतिजनपदं चाऽऽस्थितानां प्रजानां
विज्ञानोत्थं कथयति तमां साक्षिभूतो ऽस्य भर्तुः ॥ ९ ॥

अग्निज्वालां प्रळयशिखिव द्भीकरीं सर्वहर्त्रीं
प्रक्षेपिण्यः प्रधनमुखतो लोहनाड्योद्गिरन्त्यः ।
आग्नेयास्त्रं यदपर मभू दस्त्रजातं पुराणं
धिक्कुर्वन्त्य स्त दखिल महो ! भान्ति साटोप मद्य ॥१०॥

रूपस्वानप्रथनमहित श्चिज्जडार्थोपदर्शी
यन्त्राधीशो जयति हि यथा राजराजो जयार्जी ।
एष स्वानग्रहणकपटग्राहकाभ्यां विशिष्टो
येना ऽस्माभिः सम मुपगता स्वानरूपद्वयी च ॥ ११ ॥

इय मपि श्रीविजितार्याभिधा, श्रीमार्याधिलताप्राणवल्लभस्य प्राण-शीर्षाख्यस्य ढक्काधिपते रेकपुत्री, श्रीजयार्जिमहाराजप्रियमहिषी श्री-मार्यामहाराज्ञी निजनायकाभितानुरूपस्वरूपरूपगुणविभवैश्वर्यशीलाद्य-नवधिकातिशयासंख्येयकल्याणगुणगणैः, साक्षात् श्रीपरमेश्वरीव, भग-वतीं धर्मदेवतां श्रीविजितार्यामहाराज्ञीं, निरवद्यां सौन्दर्यदेवतां श्री-मदलक्ष्येन्दिरामहाराज्ञी मप्यतिशेते । तथाहि,

या मा रूपविनिर्जिता सुनिभृता ऽलक्ष्येन्दिराया मभू
द्यार्या या विजितार्यया जितनया तादात्म्य मापाऽञ्जसा ।
एतस्या मपहाय मत्सर महो ! ते देवते राजतो
मार्यां ता मत आहु रार्यसुधियः सौन्दर्यधर्मोज्वलाम् ॥

त दन्यादृशः खलु श्रीमन्मार्याजयार्जिचक्रवर्तिनो राङ्गलसाम्राज्य सिंहासनपट्टाभिषेकमहोत्सवः । हन्त ! तादृशदिव्यप्रभावयो र्भारत-सार्वभौमयो स्तादृशपट्टाभिषेकमहोत्सवं श्रीरणधनपुर्यां प्रत्यक्षतो दृष्ट्वा समभिनन्दितुं नासी द्भागधेय मिति परं सीदति भारतीयानां मनः । तदा खलु कतिपय एव भारतीया राजानः प्रभव श्च रणधनपुर्यां सन्निधातु मशकन् । इतः पूर्वं श्रीमदाङ्गलराजवंश्या भारतचक्रवर्तिनः स्वस्वभारतसार्वभौमत्वं स्वस्वप्रतिनिधिमुखेनैव भारते समुद्घोषयन् । अयं पुन र्न श्चक्रवर्ती श्रीभारतसाम्राज्य मेकातपत्रच्छायाविश्रमसुखित माकलयितुं, भारतीयाना मस्माकं चिरकांक्षितं मनोरथं पूरयितुं च समभिलषन् स्वयमेव कारुण्यातिशया दागामिनि दशाम्बरमासस्य

द्वादशे दिवसे महिष्या श्रीमार्यया सार्धं सन्निधास्यति खलु श्रीदेहळीनगर्यां भारतवर्षपुराणराजधान्यां, तत्र च महतो राजकीयसमाजस्य पुरो यथाविभव मभिषेक्ष्यते किल श्रीभारतमहासाम्राज्यसिंहासने। तदर्थं च श्रीजयार्जिमहाराजः सहधर्मचारिण्या श्रीमार्यादेव्यया सार्धं ढक्काधिभर्त्रा देवनविभागाधिभर्त्र्या च समेतः, प्रधानसचिवै मुख्यपरिजनै श्च परिवृतः, अतीतनवाम्बरमासस्य एकादशे दिवस एव सकलसम्भारसंभृता मन्वर्थसंज्ञां मेदिन्याख्यां महाबाष्पीयनौका मधिरुह्य, मङ्गळाभ्युदयार्थं नौकावस्थितिस्थानपर्यन्तं समागताभ्यां प्रेमभाजनाभ्यां निजमातृपुत्राभ्या मनुप्रस्थापितः, आवश्यकराजकार्यनिर्वहणार्थं कमपि प्रातिस्विकं समाजं व्यवस्थाप्य, पदे पदे तत्रत्यवार्ताभिज्ञानार्थं रणधनपुरा न्निजभारतयात्रार्थं परिकल्पिता मद्भुतां नावं प्रति स्वयंज्योतिष्मती स्तन्त्रीः सन्नियन्त्र्य, वर्तमान दशाम्बरमासद्वितीयदिवस एव सप्रमोदं भारतवर्ष मिदं समागत्य, श्रीदेहळीपुर्यां महतो राजकीयसमाजस्य पुरतो भारतमहासाम्राज्यसिंहासने विराजते खलु श्रीरामचन्द्र इव सर्वा अपि भारतीयाः प्रजा आनन्दय न्निजसन्निधानेन। अवसरे चा ऽस्मिन् प्रेमार्द्रचित्ताः प्रमोदनिर्भरा श्च भारतीयाः श्रीभारतचक्रवर्तिपादेषु अन्यादृशं भक्तिविशेष माविष्कुवन्तः प्रतिपालयन्ति खलु तदीयपट्टाभिषेकदिव्यसमयम्।

'स्वस्त्यस्तु! मङ्गल ममोघ मनन्त मस्तु!
पा त्वीश्वरो भरतमण्डलसार्वभौमौ।
अस्मान् सदैव परिपालयता मिमौ श्री-
मार्याजयार्जिमहिषाभिधराजराजौ ॥ १ ॥'

संप्रार्थ्यते खलु जनै रिति कोटिकोटि-
संख्यै श्चिरा द्भरतदेशिभि रैककण्ठ्यात् ।
सन्तोषनिर्भरतया विवृतै मुखाब्जै
रानन्दबाष्पभरितै र्नयनोत्पलै श्च ॥ २ ॥

पट्टाभिषिक्त मधुना भरताधिराज्ये
त्वां द्रष्टु मिच्छति जनोऽय मतिप्रमोदात् ।
श्रीदेहळीपुरवरे सदसः समक्षं
सिंहासने सुविहिते निहितं महिष्या ॥ ३ ॥

सचाऽयं दिव्यमहोत्सवदिवसः सर्वै रपि भारतीयै रामहीपाला दाकृषीवलं, आपण्डिता दापामरं, आधनिका दादरिद्रं, आवृद्धा दाबाल मैककण्ठ्येन प्रतिदेशं, प्रतिमण्डलं, प्रतिप्रान्तं, प्रतिनगरं, प्रतिग्रामं प्रतिगृहं च परमोत्सवेन समभिनन्दनीयः खलु सर्वथा ऽस्माभिः!

आर्या जैना श्च बौद्धाः श्रुतिपथनिहिता हिन्दवः पारसीकाः,
माहामोदा श्च यूथ्या अहमहमिकया चैशाकृष्णा श्च सर्वे ।
श्रीमन्मार्याजयार्जिप्रथितमकुटपट्टाभिषेकोत्सवार्थे
यद्य न्माङ्गळ्यकृत्यं निजनिजविहितं भारता स्तत् कुरुध्वम् ॥१॥

अस्माभि र्भारतीयैः सकलविभवतो राजभक्तिप्रयुक्तै
र्यद्व द्ब्रह्मोत्सवोऽयं दशदिवस मभिव्याप्य राजाभिषेकः ।
आसेतो राहिमाद्रेः प्रतिविषयपुरग्रामगेहं प्रमोदा
न्निर्वर्त्य श्चा ऽभिनन्द्यो निजनिजमहवत् स्वस्वशक्तेः सदक्षः ॥२॥

चित्रै र्मार्याजयार्जिप्रतिकृतिरुचिरैः पर्वसंमाननार्थं
नानाकारै र्मनोज्ञै र्नवनवकलितै स्तोरणै र्गोपुरै श्च ।
भूष्यन्तां धूपगन्धै र्निजनिजभवना न्युज्ज्वलै र्दीपवृक्षै
स्तैलोद्युक्तैः प्रदीपै र्जयजयवचसा संस्कृतै र्वैद्युतै श्च ॥ ३ ॥

नानादेवालयेषु प्रसृमरविभवे ष्वार्यपूजागृहेषु
श्रीम त्स्वन्येषु चैत्ये ष्वपि भरतजुषां मन्दिरे ष्वापणेषु ।
रथ्या स्वट्टालकेषु ध्वजपटलिखितैः स्वागतं सूचयद्भि
श्चिह्नै र्नानाविधै श्च प्रकृतिभि रधुना चोद्ध्रियन्तां पताकाः ॥४॥

श्रीमद्राजाभिषेकप्रथितविभवसंसूचिका दिव्यगाथा
नानाभाषा स्वभिज्ञाः प्रवचननिपुणा वाचयन्तां सभासु ।
गानै र्गायन्तु नानोपकरणसहितै र्गायका गीतशाला
स्वाढ्ये ष्वातोद्यगेहे ष्वभिनयचतुरा दर्शयन्तां नटा श्च ॥ ५ ॥

बालाः क्रीडन्तु मोदा न्निजसदृशविनोदै र्नृपस्याऽभिषेके
नर्त्यो नृत्यन्तु हृद्या नवनववसनालङ्कृता भावहावैः ।
नार्यो गायन्तु गीतैः सुललितमधुरै राजभक्तिप्रसन्नैः
पुंसः शंसन्तु हार्षा ज्जयजयवचनं राज्ञि "हिप्! हिप्! हुरे"ति ॥

भूया द्ब्रह्मोत्सवो ऽपि प्रतिविषयपुरग्राम मात्मानुरूपं
तत्तद्देवालयेषु प्रतिदिवस ममुष्मिन् महापर्वकाले ।
भोज्यै र्वस्त्रै श्च रूप्यै र्बहुभिरपि तथोपायनैः पुस्तकाद्यैः
संभाव्यन्तां दरिद्राः परिणतवयसो बालका बालिका श्च ॥ ७ ॥

आर्या वेदप्रयुक्ता न्निरुपमविभवा माशिषं विप्रमुख्याः,
छन्दोवस्थाभिपूतां सहृदयरुचिरां पारसीकाः पुराणाः ।
राज्ञोः पट्टाभिषेके विविलयमहिता मीशकृष्णाध्वभाजो,
माहामोदाश्च मौलाः करणसमुदितां युञ्जतां प्रीतचित्ताः ॥ ८ ॥

अस्मिन् राजाभिषेकप्रथनसुमहिते वासरे धन्यधन्ये
शङ्खै स्तूर्यै श्च सर्वोपकरणकलितै र्वेदघोषै श्च पुण्यैः ।
नाडीसंख्यै र्जयार्थै र्नलिकमुखगतै र्हा! शतघ्नीनिनादैः
सर्वेयं भारती भू र्विलसति तुमुला हर्षकोलाहलै श्च ॥ ९ ॥

प्रेक्षध्वं भारतीया बहुविधमतजात्यादिभेदान् प्रमुच्य
प्रेमाढ्या अङ्गलानां समरजययशोयष्टिकां देहळीं ताम् ।
यस्यां श्रीमज्जयार्जी भरतमहितसाम्राज्यसिंहासने ऽर्ध्ये
मार्यादेव्या सनाथो निजपितृमकुटं धास्यते ऽद्या ऽभिषिक्तः ॥१०॥

अस्यां राज्ञो महार्थे दिनकरतनयावारिपूते तटान्ते
क्षौमे चा ऽर्धेन्दुरूपे निरुपमविभवे निर्मिते कायमाने ।
यस्मिन्नेवा ऽधिभर्त्रो रतुलितयशसोः सार्वभौमत्वविज्ञे
आस्तां श्रीरत्नभर्त्रा प्रतिनिधिखरसेनेन कृप्ते पुरस्तात् ॥ ११ ॥

देहल्या राजमार्गे ष्वगणितपटवासाः प्रकॢप्ता नृपाणा
मन्येषां च प्रभूणां शशिसितवसनै श्चन्द्रशालाद्युपेताः ।
तारामध्ये यथेन्दुः परिलसति तमां मण्टपो राजकीयो
धातु र्निर्माणशक्तिं सपदि परिहसन् शोभया मूर्ध्नि तेषाम् ॥१२॥

तन्मध्ये शुभ्रवर्णै र्ध्वजपटकलशै र्लज्जिताशेषहर्म्या
प्राज्या श्रीराजकीया लसति नृपतिसन्दर्शनार्था सभैका ।
श्रीमद्यौधिष्ठिरीं या मयरचितसभा मद्भुतां विभ्रमाढ्यां
जागत्साही मुदारां परिभवति मयूरासनेनाऽञ्चितां च ॥ १३ ॥

आहूता भारतीया नृपतय इह साम्राज्यपट्टाभिषेक-
प्रेक्षार्थं राजकीयै र्द्विशतपरिमिता राजराजानुमत्या ।
भूक्षेत्रस्वामिनोऽपि त्रिशतपरिमिता भारतीयेषु मुख्या
अन्ये वैदेशिका श्च प्रतिनिधय इळामण्डलाभ्यां द्वयाभ्यां ॥१४॥

साम्राज्येऽस्मि न्नियुक्ताः प्रबलपदभृतः सानुगाः शासकाद्याः
सभ्याः श्रीराजकीयाः प्रतिविषयगताः प्राड्विवाकादय श्च ।
पादातै र्लक्षसंख्यैः प्रथितभुजबलै राङ्गलै र्भारतीयैः
सेनाधीशा असंख्या रथगजतुरगैः सन्निधास्यन्ति तत्र ॥ १५ ॥

एकत्राऽऽलोकयन्तां सकलभुवन मप्यत्र पर्वस्मरायां
देहल्यां सङ्गतायां प्रभुभि रपि नृपै र्दिव्यरत्नोपहारैः ।
द्रव्यै र्नानाविधै श्च प्रकृतिभि रुपनीतै र्महार्है र्महार्थे
येयं रत्नोज्ज्वला श्री रिव लसति मणिव्रातरूपा विचित्रा ॥१६॥

चात्वारो धर्मपाला भुवनगुरव आचार्यसंज्ञा महान्तः
पूर्वस्मात् पश्चिमाद प्यहह ! जलनिधे र्दक्षिणा दुत्तरा च्च ।
राज्ञो मूर्धाभिषेकप्रणयनविहिता न्याहरन्त्वत्र तीर्था
न्याम्नायोक्तानि पुण्या न्यखिलवरसरिद्वारिपूतानि धन्याः ॥१७॥

आङ्गल्यां राजधान्यां मकुटधृतिमहे संप्रयुज्याऽऽशिषोऽस्मै
धर्माध्यक्षाग्रगण्यो नरपतिमकुटं यद्व दादाय दत्ते ।
वेदै स्तीर्थैश्च पूतं रघुपतय इवा ऽशेषराज्ञां समक्षे
लोकाचार्येषु चैको वितरतु मकुटं तद्व दस्मै सुराज्ञे ॥ १८ ॥

यद्व द्देवाधिदेवं परमपदजुषं सर्वलोकैकनाथं
ब्रह्मा संसेवते ऽयं जगदुदयकरः सत्यलोकाधिभर्ता ।
आखेटार्होपचारैः श्रयतु सुसमये राजराजाधिराजं
तद्व न्नेपाळराजो नरपतितिलकः सर्वतन्त्रस्वतन्त्रः ॥ १९ ॥

इन्द्र स्त्रैलोक्यनाथं सकलसुरपतिः पूर्वदिक्पालकोऽसौ
यद्व द्विष्णुं, तथाऽयं हयधरपुरराट् ख्यातसामन्तराजः ।
भक्त्या श्रीभारतीये ष्वखिलनृपतिषु प्राग्रणी रालिखानः
सम्राजं सेवतां तं सुविदितनयसामाख्य ईड्योपहारैः ॥ २० ॥

श्रीकान्तं देवदेवं सलिलपति रसौ पश्चिमाशाधिपालो
यद्व न्नारायणाख्यं श्रयति स वरुण स्तद्व द्व्याजभक्त्या ।
श्रीमान् सायज्यभिख्यो वरदजनपदाधीश्वरः सार्वभौमं
दिव्यै रत्नोपहारैः स्वय मिह समुपस्थास्यते गेसकारः ॥ २१ ॥

यद्व च्छ्रीधर्मराजः पितृपति रनघो दक्षिणाशाधिपालो
विश्वस्यैकाधिनाथं श्रयति दिवि, तथा श्रीमहीशूरराजः ।
श्रीमान् श्रीकृष्णराजोदय इह करिभिः संप्रक्लृप्तोपहारो
देहल्यां पर्वणीमं निरुपमविभवः सेवतां राजराजम् ॥ २२ ॥

सर्वाराध्यं महार्हैं र्नवनिधिभि रहो ! उत्तराशाधिपालः
प्रीत्या श्रीदेवदेवं श्रयति धनपति र्यद्व दाढ्यः कुबेरः ।
तद्वत् काश्मीरराजो नवमणिकलितै रत्नभूषोपहारैः
श्रीमन्मार्यासनाथं समुचितविभवः सेवतां सार्वभौमम् ॥ २३ ।

राजा श्रीकेरळना मपर इव महान् रामराजः किरीटी
मुक्ताहारोपहारैः प्रथितसुविरुदः संश्रय त्वाङ्गलेशम् ।
गोश्रीराज श्च धन्यः कृतिशतमहितो रामवर्माभिधानो
देहल्यां राजराजं महयतु कृतिभिः संस्कृतौन्नत्यदर्शी ॥ २४ ॥

त दिदानीं निरुपमैश्वर्यस्य भारतमहासाम्राज्यसिंहासनाधिष्ठितस्य श्रीजयार्जिमहाराजस्य कि मन्य दाशासनीयम् !

स्वस्ति ! श्रीमदखण्डभारतमहीसाम्राज्यचक्राधिप !
श्रीमार्यामहिषीसनाथ ! महित ! श्रीमज्जयार्जिन् विभो ।
भक्त्या स्वागत मारचय्य भवते पट्टाभिषेकोत्सवे
श्रीमन्मद्रपुरीमहाजनकृते विज्ञप्ति रेषा ऽर्प्यते ॥ १ ॥

को वा वर्णयितुं भव त्यल महो ! पट्टाभिषेकोत्सवं
श्रीमार्याकमितु र्जयार्जिनृपतेः श्रीभारताधीशितुः ।
श्रीमा नाशुगतः प्रधानसचिवो यस्या ऽतिशेते गुरुं,
यस्या ऽऽभाति महाप्रभु र्मुरळिनामा ऽशेषतन्त्रेश्वरः ॥ २ ॥

साक्षाद् भारतकार्यदर्शिपदभाग् यस्य प्रभुः श्रीकुरुः,
हार्दज्ञः सरळाभिधः प्रतिनिधि र्यस्योत्तमो भारते ।
श्रीक श्चाऽमरसंज्ञको विजयते यत्सर्वसेनापतिः,
यत्साक्षिण्यधुना ऽत्र देहळिपुरे जागर्ति पर्वक्रिया ॥ ३ ॥

देवेल्चः खलु मद्रशासनपरः श्रीचारुमेखल्यसौ,
माहाम्बाविषयस्य शासकवरः श्रीमान् कलार्काभिधः ।
यस्या ऽऽभा न्त्युपशासकाः सुयशसः श्रीधन्यमुख्याङ्गलाः
श्रीपाञ्चालक-कोसलाग्र्यक-महावङ्गाऽङ्गसुह्मादिषु ॥ ४ ॥

अस्ति श्रीमदशेषभारतमहीभूषायमाणा ऽङ्गलै
र्डिह्लीति प्रसृतिं गता ऽथिनगरी पाञ्चालदेशे ऽधुना ।
या दिह्लीति च, देहळीति च, तथा ऽऽशोको विहारो बुधै
र्यै न्द्रप्रस्थ इति प्रपूर्वपुरुषैः ख्याता पुराणादिषु ॥ ५ ॥

चत्वारो ऽत्र जयार्जिनः समभवन् श्रीभारताधीश्वराः,
आद्य स्तेषु युधिष्ठिर स्तदनु चा ऽशोको महान् धार्मिकः ।
श्रीहर्षाभिधविक्रमार्कनृपति श्चा ऽऽकूबरो ऽभू त्ततो,
दिष्ट्या ! संप्रति पञ्चमो विजयते श्रीमज्जयार्जी भवान् ॥६॥

इन्द्रप्रस्थ मिति प्रसिद्धनगरं कृत्वा मयेना ऽद्भुतं
पूर्वं ह्यत्र युधिष्ठिरो नृपवरः पाण्डोः सुतः सानुजः ।
जित्वा राजक मारच्यय्य च मखं श्रीराजसूयाख्यकं
चक्रे भारतमण्डलं स्वयशसा धन्यं जयार्ज्येकराट् ॥ ७ ॥

कालेना ऽत्र हि नन्दवंशतिलकः श्रीमा नशोकाभिधः
कृत्वा ऽशोकविहारनामकपुरं संस्थाप्य च स्तूपकान् ।
जित्वा सर्वरिपून् दयार्द्रहृदयः श्रीबौद्धधर्मं श्रितः
श्रीमद्भारतचक्रवर्तिपदवीं लेभे जयार्जी परः ॥ ८ ॥

अत्रैवाऽभव दग्निसन्ततिभवः सम्राड् जयार्जीतरः
श्रीमान् हर्षपुरस्कृतः पृथुयशाः श्रीविक्रमार्काभिधः ।
जित्वा यः समरे समस्तनृपतीन्, हत्वा च शत्रून् क्षणा
देहल्या मखिलाद्भुतं समतनो ल्लौहं जयस्तम्भकम् ॥ ९ ॥

अस्मि न्नेव हि दिल्लिनामकपुरे दिव्याद्भुतानां निधौ
श्रीमन्मौकुलराजवंशतिलक श्चक्रेश्वरो ऽभू न्महान् ।
माहामोदकुलोद्भवोऽपि, परिणीया ऽऽकूब्बराख्यो जयां
यः सर्वांशमनोहरो ऽपरजया ज्यार्योत्तमो मंस्यते ॥ १० ॥

यद्व च्छ्रीतमसातटे रणधनाभिख्यं महापत्तनं
ह्यामूला दभव न्महाङ्गलनृपाणां राजधानी, तथा ।
देह ल्यार्यपुरातनाधिनगरी सर्वाद्भुतानां निधि
स्तस्या मेव जयार्जिपञ्चममहाराजो ऽभिषिक्तो भवान् ॥११॥

यद्व त्तत्र महाङ्गलाधिभुवने पाश्चात्यमन्त्रालयो
यो वै निर्मित ईड्व्यवृत्तनृपतेः प्रख्यापकस्याऽऽज्ञया ।
तद्व द्भाति नृपाभिषेकरुचिरा कल्याणशालाऽत्र वै
तस्या मेव महासमाजमहित स्त्वं चाऽभिषिक्तो ऽधुना ॥ १२ ॥

यस्मि न्नेव वरासने विभवतो मूर्धाभिषिक्ता नृपाः
जेतुः श्रीविलयाख्यभूपतिमणेः कालात् प्रभृ त्याङ्गलाः ।
तस्मि न्नेव परम्परागतमहासिंहासने शोभने
स त्वं राजशिखामणि श्च विधिवत् पट्टाभिषिक्तो जनैः॥१३॥

यस्मि न्नद्भुतदर्शने प्रकृतिभिः पत्या ऽभिषिक्ता समं
राज्ञी श्रीविलयाभिधस्य महिषी ह्यारङ्गभर्तुः पुरा ।
आत्मार्थं परिकल्पिते सुमहिते मार्या द्वितीया ऽऽसने,
तस्मिन् संप्रति राजराजमहिषी मार्याऽभिषिक्ताऽप्यसौ ॥१४॥

यत् कूर्सं विजितार्यया निजशिरोभूषार्थं मत्युज्ज्वलं
नानारत्नविभूषितं, सुमणिभिः पित्रा पुनः संस्कृतम् ।
प्रत्युप्तः पुन रद्य यत्र सुमहान् हीरः कुलीनाभिधः,
त द्दिव्याद्भुतराजराजमकुटं त्वन्मूर्ध्नि संशोभते ॥ १५ ॥

य द्देव्या शिरसा धृतं खलु पुराऽलक्ष्येन्दिराभिख्यया
त न्नानानवरत्नबद्धमकुटं श्रीमार्यया धार्यते ।
ज्योतिःशैल इति प्रसिद्धमणिरा डाभाति यत्स्वस्तिके
वज्राभ्या मनुरूपकान्तिरुचिराभ्यां चन्द्रसूर्याग्निवत् ॥ १६ ॥

सौवर्णं सुविभूषितं मणिगणैः सस्वस्तिकं मण्डलं
यत् स्या दैहिकपारलौकिकमहासाम्राज्यसंसूचकम् ।
प्रत्येकं बिभृथः करे त दनघौ मार्याजयाज्यार्ख्यकौ
सर्वैश्वर्ययशोविभूतिरुचिरौ श्रीसार्वभौमौ युवाम् ॥ १७ ॥

धत्ते काञ्चनदण्ड मैहिकबलप्रद्योतकं विक्रमी
रत्नालङ्कृतगण्डकं करतलेनैकेन राजन् भवान् ।
सौवर्णी मपरां बिभर्ति करुणारूपां कपोताञ्चितां
हीरोद्भासितमण्डलां तव महि ष्याध्यात्मिकीं यष्टिकाम् ॥ १८ ॥

साधूनां परिरक्षणाय करुणाखड्गः सकोशो धृतो
दुष्टाना मथ निग्रहाय भवता दण्डासि रङ्गीकृतः ।
अत्राऽमुत्र च धर्मरक्षणविधौ न्याय्यौ कृपाणौ धृतौ
साक्षा द्विष्णु रहो ! न चाऽत्र विशयो, मूर्धाभिषिक्तो भवान् ॥

अङ्गुल्यां परिधार्यते नृपतिना पट्टाभिषेकोत्सवे
मुद्रा काञ्चननिर्मिता सुरुचिरा माणिक्यबद्धा त्वया
सन्धारक्षणसूचिका प्रकृतिषु प्रीतिं परां बध्नता
साध्व्यां नैजधवेन यद्व दनघा पाणिग्रहे शोभने ॥ २० ॥

स्वच्छौ क्षौमकरच्छदौ परिधृतौ राज्ञाऽभिषेकोत्सवे
नाऽत्यन्तं करपीडनात् प्रकृतयः क्लेश्या इतीव त्वया ।
माङ्गल्यार्थं ममोघरत्नखचिते मुक्तामये कङ्कणे
नित्यं रक्षणतत्परेण भवितव्य श्चेति हस्तोद्धृते ॥ २१ ॥

धर्माध्यक्षगणै र्भवा न्नियमतः सिंहासनारोहणे
तैलाभ्यङ्गनसंस्क्रियां सुमहितां संप्राप्यते शाश्वतः ।
ख्यात्यै मूर्ध्न्यभिषिच्यते ननु भवान्, शान्त्यै च वक्षःस्थले,
भूत्यै चाऽपि भुजाग्रयोः सुरभिणा तैलेन तीर्थेन च ॥ २२॥

संस्कारो ऽय मतीव पावनतमो राजाभिषेकाभिधो
राज्ञां तत्प्रकृते श्च बन्धन मिदं प्रीते श्च भक्तेः परम् ।
नाऽयं केवलगौरवाय नृपतेः सङ्कल्पितो धार्मिकैः,
सन्धापूर्वक मात्मपाल्यसदृशस्वातन्त्र्यपोषाय च ॥ २३ ॥

यो यो यस्य चिरा दभू दनुसृतो धर्मो नयो वा ऽपरः
स्वाचारो ऽस्य पुरातनः स स भवेत् संरक्षित स्तादृशः ।
इत्येवं विलयादयो नृपतयो जेत्राद्युपाध्यश्चिताः
सन्धायैव निजप्रजाहितपरा राज्ये ऽभिषिक्ता जनैः ॥ २४ ॥

सन्धां तादृशभावगर्भमधुरां कृत्वैव सत्योज्ज्वलां
गम्भीरा मनघां प्रजाहितपरां राजन् जयार्जिन् भवान् ।
पित्र्यं भारतराजराज ! महितं सिंहासनं संश्रितो
राजत्वेन महीयते रघुपति र्यद्वत् प्रजा रञ्जयन् ॥ २५ ॥

कारुण्यात् परमेश्वरस्य जगतां श्रीसर्वशक्ते र्निजं
तेजोरूप ममानुषं विलसता द्राजन् जयार्जिन् त्वयि ।
देया द्दीर्घतमं तवा ऽऽयु रनघं ! पायात् सदा त्वां परः
साम्राज्यं च करोतु तावक मसौ संपुष्टहृष्टप्रजम् ॥ २६ ॥

आचारो ऽनुभव श्च ते निरुपमौ द्वौ राजविद्यागुरू
येना ऽऽद्य स्तव सिद्धएव हि पितामह्याः पितु श्चाऽऽज्ञया।
प्रत्यक्षो ऽनुभव श्च भारतजुषां राजन् जनानां पुरा
सौहार्दात् प्रभव त्यहो ! सदय, ते, तेषां समाराधने ॥२७॥

यद्वत् काञ्चनमण्डलं करधृतं साम्राज्यसंसूचकं
तद्व चोद्धृत मत्र हाटकमयं श्वेतातपत्रं भवेत् ।
भूया त्तादृश मातपत्र ममलं पट्टाभिसंषिक्तयो
र्दम्पत्यो र्युवयोः समुद्धृत ममुष्मिन् देहळीपत्तने ॥ २८ ॥

यद्व द्यष्टि रिहा ऽङ्गलै रधिगता सा चैहिका ऽऽमुष्मिका
चिह्नायोभयलोकभूतिवितते स्तद्व द्भवे चामरम् ।
तस्मा दत्र किरीटधारणमहे सर्वाद्भुते तावके
रम्यं चामरयुग्मकं च बिभृतां त्वत्पार्श्वयोः शासकौ ॥२९॥

इच्छामो हि वयं भवन्त मधुना सिंहासने सुस्थितं
वैदेहीसहितं रघूत्तम मिव, श्रीदेहळीपत्तने ।
श्रीमार्यासहितं, परःशतनृपैः संसेवितं शासकै
र्व्याख्यान्तं निजधर्मरक्षणविधे स्तत्त्वं जनेभ्यः परम् ॥ ३० ॥

मार्या वामतले, कुरु श्च पुरतः, श्रीको ऽमरः पृष्ठतः,
श्रीदक्काधिपति स्तथा प्रतिनिधि र्हार्दिञ्जसंज्ञः प्रभुः ।
देवेड्याभिधचारुमेखलिकलार्काद्या श्च पार्श्वद्वये,
मध्ये रामव दावृतो नृपगणै राजन् ! विजेजीयसे ॥३१॥

भावत्को ऽत्र समागमो वितनुते श्रीभारता नुत्सुकान्,
भावत्को ऽत्र किरीटधारणमहः प्रेमार्द्रचित्तां स्त्वयि ।
भावत्को ऽत्र महाभिषेचनविधि र्भक्ताग्रगण्या नहो !
भावत्को महिमा ह्यनन्यसदृशः श्रीमज्जयार्जिन् ! क्षितौ॥३२॥

ना ऽलं वर्णयितुं सहस्रवदनः ! के ऽन्ये वराका वयं ?
सन्देशं भवता ऽधुना प्रकटितं पट्टाभिषेकोत्सवे ।
गाम्भीर्ये कलशाम्बुधिं, मधुरतायां देव ! देवामृतं,
ब्रह्मानन्द मधःकरोति य दसा वौदार्यकारुण्ययोः ॥ ३३ ॥

सालोक्यस्य सुखं भवे च्छ्रवणतः सन्देशपत्रस्य ते,
सामीप्यस्य परं सुखं मननतो यस्या ऽऽविरास्ते नृणाम् ।
सारूप्यस्य सुखं प्रभो ! परतरं स्या द्यन्निधिध्यासनात्,
सायुज्यस्य तथा सुखं परतमं स्या द्यत्र साक्षात्कृते ॥३४॥

भूयो भारतमण्डलस्य निहतप्राया प्रतिष्ठैकता
विद्याशिल्पकलाकृषिप्रणयिनी देशाभिमानोन्नतिः ।
सैषा संस्कृतभारती च वचसां मातेति या गण्यते
वर्धन्तां तव वाक्यपालनबलात् सर्वाः समुद्यत्फलाः ॥ ३५ ॥

जयतु ! जयार्जी, जनहितगर्जी,
भारतमण्डल-भावुकराजः ।
सुविहितकार्यः, सुमहितमार्यः,
संस्कृतदेहलि-सौम्यसमाजः ॥

(आङ्गली गीतिः)

पल्लवी

जय ! जयी भव ! जय ! जयार्जिमहीपते ।

अनुपल्लवी

जगदधीश्वर ! महित ! श्रीमार्यापते ॥ जय ॥

चरणाः

जय ! जया ऽवनि-भरणनिपुण !
जनहितेरत ! सार्वभौम ।
दयय ! भारत-हृदयरञ्जन !
दासजनावन ! धैर्यभीम ॥ जय ॥

प्रथितदेहळि-पुरवराहित-
पर्वसंस्तुत ! चक्रवर्तिन् ।
पथि मनोः स्थित ! प्रणतभारत !
प्रणयमहिमवि-दग्रवर्तिन् ॥ जय ॥

अवनतत्पर ! अव ! कृपाकर !
अखिलभारत-जनपदम् ।
तव महोत्सव-समभिनन्दन-
तत्परैकज-नास्पदम् ॥ जय ॥

पायात् सम्राजं त्वां देवः प्रथितभरतजनपदवरराजं,
देया दायु दीर्घं तुभ्यं त्रिजगदुदयलयत्रिभवविनोदः ।
भूयात् साम्राज्यं ते प्राज्यं सकलविभवचयमहित ममेयं,
जीया दाचन्द्रार्कं राजा प्रियतनयदुहितृयुवतिसुखाढ्यः ॥

जय ! जय ! जय ! मार्यादेव्यया ऽत्रा ऽभिषिक्तो
भरतमहितराज्यं पालयन् श्रीजयार्जिन् ।
सकलशुभनिदानं जीवितं युष्मदीयं
जयतु ! भुवनभूत्यै सर्वदा ऽऽरोग्यधन्यम् ॥

जयति हि विजितार्या चक्रवर्ति न्यमोघा !
जयति भरतसम्रा डीड्यवृत्तः शमाढ्यः ।
जयतु ! भरतसाम्राज्येश्वरः श्रीजयार्जी !
जयतु ! च युवराजः श्रीड्यवृत्तः सुवृत्तः ॥

(आङ्गली गीतिः)

पल्लवी

विजयतां ! परेशिता । विजयतां ! महेशिता ॥

अनुपल्लवी

विजयतां ! सदा ऽय मखिल-सुजनवर्गरक्षिता ।
विभव-भरित-चिदचि-दखिल-भुवनगणपिता ॥ विजयतां ॥

चरणाः

सकलशक्तिसंयुतः । सकलवस्तुसङ्गतः ।
सकलधर्ममार्गभरण-निपुणतुर्यसंज्ञितः ।
सकल-निगम-जलधि-मथन-भवरसविदितः ॥ विजयतां ॥

अवतु ! सर्वदेश्वरः । अवतु ! सर्वथेश्वरः ।
अवतु ! मायया जयार्जि-चक्रवर्तिनं परः ।
अखिल-भुवन-जनन-हरण-भरणतत्परः ॥ विजयतां ॥

करुणया पुना त्विमाम् । करुणयेश्वरः शुभाम् ।
करुणया पुनातु दिल्हि-नगरसङ्गतां सभाम् ।
कलित-सुजन-हृदय-नळिन-तरणिरुचिनिभाम् ॥ विजयतां ॥

नानाहृद्यसुपद्यगद्यरचिता विद्वन्मनोरञ्जनी
मालेयं स्तुतिरूपिणी तव मया कण्ठे ऽर्प्यते सादरम् ।
निर्व्याजै रनुरागदिव्यकुसुमैः प्रेम्णैव संगुम्फितां
स्वीकृत्या ऽनुगृहाण भक्तिरुचिरा मेनां जयार्जिन् प्रभो ॥

श्रीनारायण इत्यसौ विजयतां श्रीराजभक्ताग्रणी
ज्ञाता द्राविडसंस्कृताङ्गलमहाराष्ट्रान्ध्रवाचां कविः ।
श्रीमन्मद्रपुरीमहाधिकरणन्यायप्रवक्ता ऽनयोः
सम्राजो र्मकुटाभिषेचनकृति र्येनेय मारच्यते ॥

इति
श्रीमन्मद्रपुरीमहाधिकरणन्यायवादिना
'बी-ये, बी-यल्' इत्याद्युग्रपदधारिणा
स्थण्डिलाग्रहारिक शङ्कर नारायण शास्त्रिणा
विरचिते
मकुटाभिषेकमहोत्सवांभिधे
चम्पूप्रबन्धे
प्रथमोल्लासः
समाप्तः

Translator's Note.

The melody of poetry cannot be translated from one language into another. This is especially true of Sanskrit whose variety of rhythm and richness of suggestion through its compound words seems to have no parallel in any modern language. Even its prose cadence is very grand. All that is here attempted is to exhibit in English measure something like the movement in the original lines, and to present the general thread of ideas. Further the whole thing has had to be got through in less than a fortnight rendering a more careful revision impossible.

THE

IMPERIAL CORONATION

Of Their Most Gracious Majesties

KING-EMPEROR GEORGE V

— AND —

QUEEN-EMPRESS MARY III.

GOD BLESS

Hail Bharata's Imperial Twain!
Heaven's Choicest Blessings on you fall!

Long live the King-Emperor!

Long live the Queen-Empress!

Hail George and Mary! O'er us all
With strength and grace long may Ye reign.

Emperor George & Empress Mary!

Sovereign and Friend of all unmatched Thou art,
Subject the lords of Trinity unto Thee;
Thy will to the gods doth office high impart,
And Grace Divine Thy holy consort be—
Wherefore she is as Mâryâ known on earth
While as Jayârjin takest Thou Thy birth! [1]

[1] This opening verse forms the Maṅgalâcharaṇa or the Benedictory stanza

Introduction.

Well known it is to people of this land
How from Atalântik[1] bottomless lie raised
Bhritânaya's [2] isles; where, on the glorious strand
Of Tamasâ,[3] by countless warships graced,
The city stands "of War and Wealth" [4] well-named,
Like heaven's high capital, for greatness famed.

And there was crowned a queen most royal born,
A goddess of justice underneath the sun,
Whom well the imperial title did adorn,
Vijitâryâ [5] named the Good, whose worthy son
The world's peacemaker was, of glorious deed,
Whence Îḍyavṛitta [6] was he called indeed!

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for the work. Though in the first instance it is intended as a prayer to God, it also, by means of Dhvani or suggestion, applies to King-Emperor George V in a pre-eminent way. Mâryâ, when applied to the Supreme God, means His Supreme Power known as Mûla-Prakṛiti and Parâ-S'akti. Mâ denotes Mâyâ or Mûlaprakṛiti, God's Supreme Temporal Power; Âryâ is Vidyâ or Parâśakti, His Supreme Spiritual Power. Jayârjin is the Victorious Ruler of the Universe.

Just as God is the Absolute Supreme Emperor of all the Universe, so is George V the one Supreme Emperor of all India, who like God is always bent on securing the well-being and happiness of his subjects. Again as the Supreme Brahman or Sadâs'iva rules all the universes through His four great representatives or Vyaktis—Mahes'vara (The Ruler), Rudra (The Destroyer), Vishṇu (The Protector), and Brahmâ (The Creator), so does our King-Emperor rule India through his four great representatives, *viz.*, (1) The Secretary of State for India, (2) The Viceroy and Governor-General of India, (3) The Governors of Madras and Bombay, and (4) The Lieutenant-Governors of Punjab, United Provinces of Agra and Oudh, Bengal, Eastern Bengal and Assam, and Burma. The King himself like Sadas'iva being the Fifth above these four authorities is fitly called George the Fifth. Again as Indra and other Lokapâlas or 'The Rulers of the Eight Quarters of the Universe' do homage to their Supreme Ruler Sadâs'iva by obeying His orders, so do pay homage to our King-Emperor the various Ruling Chiefs and Mahârâjâs and Râjâs of India, such as the Nizam of Hyderabad, the Gaekwar of Baroda, the Mahârajâ of Mysore, the Mahârâjâ of Kâshmîr, the Mahârâjâ of Travancore, the Mahârâjâ of Gwalior, the Mahârâjâ of Indore, the Raja of Cochin, etc.

[1] The Atlantic.
[2] Britania.
[3] The Thames.
[4] Raṇadhana (London).
[5] Victoria.
[6] Edward.

His royal consort, like the Queen of heaven
Invisible,[1] in beauty, soon did bear—
As if for Queen Victoria's goodness given—
Rich fruit of Edward's universal care,
The pride of Britain, Bhârata's delight
The joy that was on Mâryâ[2] to alight!

In time became he Britain's sovereign king,
And India's Emperor, by the Grace of God,
Defender of each faith to which may cling
The heart of subject—bearer of a rod
That fills with dread each evil-doer's heart,
But to the good sweet shelter doth impart.

And he on grace to Bhârata's intent
Made known in touching words his royal mind:
In England tho' anointed once, he meant
In Delhi yet the imperial crown to bind;
And through the Viceroy unto ev'ry man
The royal proclamation gracious ran:

Royal Proclamation announcing the Imperial Delhi Durbar.

"Whereas upon the death of our late Sovereign of happy memory, King Edward, upon the sixth day of May in the year of Our Lord one thousand nine hundred and ten, We did ascend the Throne under the style and title of George the Fifth by the Grace of God, King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the seas, Defender of the Faith, Emperor of India; and whereas by Our Royal Proclamations bearing date the nineteenth day of July and the seventh day of November in the year of Our Lord one thousand nine hundred and ten in the first year

[1] Wherefore was she called Alakshyendirâ or Alexandra.

[2] Mary.

of Our Reign, We did publish and declare Our Royal intention by the Favour and Blessing of Almighty God to celebrate the solemnity of Our Royal Coronation upon the twenty-second day of June one thousand nine hundred and eleven; and whereas it is Our wish and desire to make known to all Our loving subjects within Our Indian dominions that the said solemnity has so been celebrated and to call to Our presence Our Governors, Lieutenant-Governors, and others of Our officers, the Princes, Chiefs and Nobles of the Native States under Our protection and representatives of all the Provinces of Our Indian Empire, now We do by this Royal Proclamation declare Our Royal intention to hold at Delhi on the twelfth day of December one thousand nine hundred and eleven an Imperial Durbar for the purpose of making known the said solemnity of Our Coronation and we do hereby charge and command Our right trusted and well beloved counsellor Charles Baron Hardinge of Penshurst, Our Viceroy and Governor-General of India, to take all necessary measures in that behalf.

Given at Our Court at Buckingham Palace this twenty-second day of March in the year of Our Lord one thousand nine hundred and eleven and in the first year of Our Reign."

Beyond all thought thus graced by the Imperial Twain
Shall we to any yield in loyalty?
In Indian mind doth not the monarch reign
As mother, father, friend, and God on High?
Can any more than we rejoice profound?
More sweet to whom can Manu's precept sound?

"O'er kingless world in days of old
From ev'ry side deep misery rolled,
To shelter each or great or small
The Lord then placed a king o'er all;
And of each god in heaven a ray
Infused into the royal clay.

Wherefore a monarch doth transcend
Each subject in his nature's blend,
And like the sun doth blind each eye
And mind that him would dare espy;
Of wind and fire he bears the might,
The Sun and Moon bedeck his sight,

Water and Wealth to him rush forth,
Like Kings of Gods he is in worth;
And tho' a boy the king may be
No common mortal still is he:
Within his seeming human mould
High Court Divinity doth hold."

Wherefore a day of special note to all
The twelfh of December should verily be
For then Imperial George with Mary shall
In ancient Delhi crowned Bhârat see;
And many a boon imperial that day
Shall doubtless subjects' wide-spread wants allay.

A Brief Review of Queen Victoria's Reign.

For Kings of Britain are by nature made
The sufferings of the wretched to relieve;
Well to their minds their subjects' weal is laid;—
No slave in Britain can alight and grieve:
Snap down his chains on touching British shore,
And free he is what heights he can to soar!

And more than all his grandmother most benign
High heritage hath Victoria the good
To our Emperor left, and unto all her line;
For in their name and hers, like heavenly food
To starving souls, a goddess mortal-dres't,
She gave us peaceful shelter and sweet rest!

The sovereignty of Ind it was her grace
From the Company's to take in her own hands;
The first to bear she was of all her race
The burden of the rule over Bhârat lands,
And stop the pillage, bloodshed, storm and strife
With which the continent for long was rife.

Yea—for this very purpose was she born,
  No mother's love so selfless e'er did shine;
Her subjects poor of Ind she did not scorn—
  Her heart to them with grace did still incline;
And tho' unseen her voice thus spoke to all—
To prince and peasant—subjects great and small:

Queen Victoria's Proclamation.

I. Queen's Direct Assumption of the Indian Government.

"Whereas, for divers weighty reasons, it has been resolved by both the Houses of Parliament that we should take upon ourselves the entire management of the Government of India, we do hereby declare that we have accordingly, from this day, taken upon ourselves the direct management of the said Government which was heretofore administered in trust for us by the Honourable East India Company."

II. Duties Imposed upon Her Indian Subjects.

"In the interest of both the ruler and the ruled, we hereby call upon all our Indian subjects residing within the said territories that they should henceforth bear true allegiance to us, our heirs and successors, and submit themselves to the authority of those whom we may from time to time appoint to administer the said Government in our name and on our behalf."

III. Privileges of Native Princes and Chiefs.

"We do solemnly declare that we shall respect the rights, dignity and honour of the Native Princes of India as well as those of other Indian Chiefs subject to our authority, which may rightfully belong to them, as our own; and we do desire that they, as well as our subjects, should always enjoy that prosperity and that social advancement which can only be secured by internal peace and good government."

IV. Rights of the Indian People in General.

" We hold ourselves bound to the Natives of our Indian territories by the same obligations of duty which bind us to all our other subjects in England and in the Colonies; and may the Almighty God bless us to fulfill and discharge those obligations faithfully and conscientiously."

V. Religious Neutrality Strictly Maintained.

" Though firmly relying ourselves on the truth of the religion of Jesus Christ, we yet declare it to be our royal will and pleasure, that we shall carefully respect all the religions of India as our own; and be it well known to all those who may be in authority under us that they should strictly abstain from all interference with the religious belief or worship of our Indian subjects on pain of highest displeasure."

VI. Eligibility of Indians to all Offices in Her Service.

" And it is our further will that, as far as may be, our Indian subjects be freely and impartially admitted to all offices in our service, the duties of which they may be qualified by their education, ability and integrity duly to discharge; and we do strictly charge and enjoin all those who may be employed in our service, that neither race nor creed, neither colour nor dress, should in the least influence them in such admission.

VII. Queen's Concluding Prayer.

" In the prosperity of our Indian subjects will be our strength; in their loyalty and contentment, our security; and in their gratitude, our best reward. And may the God of all power grant unto us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

Victorious Queen—the Indian eye beheld
In her the Goddess all supreme of Heaven:
World-forces vast her wondrous arm did weld,
While Knowledge, Action, Will did her enliven—
Controlling rigid now by sovereign right,
Directing now, propelling now by might.

Benefits of Queen Victoria's Reign.

Her statecraft marvellous was and unsurpas't,
No Emperor of Ind had been so great:
The fragments ruthless torn of an empire vast
With bonds of adamant into one mighty state
Based on the rock of JUSTICE she did build—
The highest type of kingship thus fulfilled!

What woes Kings imbecile bequeathed us long,
What wounds on Bhârat homes had left each thief
Miscalled a chief—repaired her arm most strong;
Her hand so quickly stanched each gushing grief,
Lived plunders, stranglings, raids, and children's sales,
And wild hordes' onsets but in matrons' tales!

No monarch better the art of governance knew:
A ruler duly great each province got;
And on each lofty council raised anew
Were placed men great in action and in thought;
Her courts did justice to the poorest wights
Her codes of law taught subjects what was right.

And through her aid did venturous Science aspire,
And lay her roads o'er water, earth, and skies!
From distant parts were news now flashed by wire!
From barren tracts perennial springs did rise!
Through her did schools of learning multiply;
And hospitals their wondrous cures supply.

Indeed the greatest kings of this ancient land
Yudhishṭhir and Aśoka, later still,
Great Vikrama and Akbar—all their band
Outbid she, and a higher place did fill:
Wherefore she ruler o'er all the realms of Ind
Acceptance most imperial did find.

The Delhi Durbar of 1877.

Lord Lytton then the Queen's high deputy was,
And Viceroy great, through whom learnt all the land
How on the first day of the opening year
Of her that would assume the imperial wand
The loving message would be given to all
To prince and peasant, and from Delhi's wall.

And thus once more the first of all her race
She was the imperial title meet to bear!
And what more apt than Delhi's halls should grace
The concourse vast that forthwith gathered there
Of chiefs and princes robed in gorgeous gold,
And loyal hearts to whom her greetings rolled:

Empress Victoria's Message.

"We, Victoria by the Grace of God, of the United Kingdom, Queen, Empress of India, send through our Viceroy to all our officers, Civil and Military, and to all Princes, Chiefs and Peoples now at Delhi assembled, our Royal and Imperial Greeting, and assure them of the deep interest and earnest affection with which we regard the people of our Indian Empire. We have witnessed with heartfelt satisfaction the reception which they have accorded to our beloved Son, and have been touched by the evidence of their loyalty and attachment to Our House and Throne. We trust that the present occasion may tend to unite in bonds of yet closer affection ourselves and our subjects; that from the highest to the humblest all may feel that under our rule the great

principles of liberty, equity and justice are secured to them; and that to promote their happiness, to add to their prosperity and advance their welfare, are the ever-present aims and objects of Our Empire."

These words she truly kept, for e'er intent
  On subjects' weal despite their colour or creed,
Her heart to Righteousness was solely lent,
  Her own strong faith did ne'r intolerance breed :
" A ruler shall there come like England's Queen
And India's Empress ? " peoples sang unseen !

Empress Victoria's National Anthem.

(*Song*)

God bless Victoria !
  Bless our Empress Great !
May she long her world-wide Empire
  Rule in peerless state !

Though in London's hall in splendour
  Sits she nobly crowned,
Guards her gracious hand and mighty
  Bhârat realms renowned !...............God bless

On her empire boundless hath set
  Never moon or sun ;
Witness they of what new science hath
  For her peoples done !.................God bless

Long may you live, Oh mother,
  Long endure your reign !
Perish enemies, Queen Victorious,
  Perish evil slain! ....God bless

Thus have the peoples of the empire sung,
A household word her goodness unto all;
Her deathless fame is lisped in ev'ry tongue
Whom "Âryâ"[1] truly Bhârat children call;
While subjects in their hearts have lasting made
A sepulchre in which her name is laid!

A Brief Review of King-Emperor Edward VII's Reign.

Then to her peoples spake in touching tone
He that had been first English prince to see
How Bhârat loved his person and his throne—
"My mother's example great my guide shall be,
From her dear foot-prints will I ne'er depart!"[2]
His first and greatest pledge thus bared his heart.

And like Sri Râmachandra did he think
Between the rulers and the ruled for e'er
Of sympathy must be the golden link,
And trust that would each other's burdens share:
Dominion he despised of brutish force,
To rule of love alone he had recourse.

The Delhi Durbar of 1903.

And like his mother too King Edward wise,
Upon the first day of another year,
Through Viceroy Curzon strengthened fresh the ties
That sacred to the Indian still appear:
From Delhi's walls again the message came
To prince and peasant in the imperial name:

[1] Goddess of Justice and Righteousnees.

[2] "I shall endeavour, following the great example of the first Queen-Empress, to work for the general well-being of my Indian subjects of all ranks, and to merit, as she did, their unfailing loyalty and affection"—Extract from the Gracious message sent by the King-Emperor Edward VII to the Princes and People of India on 4th February 1901.

Emperor Edward's Message.

"It gives me much pleasure to send a Message of greeting to my Indian people, on the solemn occasion when they are celebrating my Coronation. Only a small number of the Indian Princes and representatives were able to be present at the Ceremony which took place in London; and I accordingly instructed my Viceroy and Governor-General to hold a great Durbar at Delhi, in order to afford an opportunity to all the Indian Princes, Chiefs, and Peoples, and to the Officials of my Government, to commemorate this auspicious event. Ever since my visit to India in 1875, I have regarded that Country and its Peoples with deep affection: and I am conscious of their earnest and loyal devotion to my House and Throne. During recent years many evidences of their attachment have reached me: and my Indian Troops have rendered conspicuous services in the Wars and Victories of my Empire.

I confidently hope that my beloved Son, the Prince of Wales, and the Princess of Wales, may before long be able to make themselves personally acquainted with India, a country which I have always desired that they should see, and which they are equally anxious to visit. Gladly would I have come to India upon this eventful occasion myself had this been found possible. I have, however, sent my dear Brother, the Duke of Connaught, who is already so well known in India, in order that my Family may be represented at the Ceremony held to celebrate my Coronation.

My desire, since I succeeded to the Throne of my revered Mother, the late Queen Victoria, the First Empress of India, has been to maintain unimpaired the same principles of humane and equitable Administration which secured for her in so wonderful a degree the veneration and affection of her Indian Subjects. To all my Feudatories and Subjects throughout India, I renew the assurance of my regard for their liberties, of respect for their dignities and rights, of interest in their advancement, and of devotion

to their welfare, which are the supreme aim and object of my rule, and which, under the blessing of Almighty God will lead to the increasing prosperity of my Indian Empire, and the greater happiness of its people."

Most royal soul! how tireless was thy zeal
To labour for the world's peace to the end,
To further ancient Bhârat's genuine weal,
Her peoples in one nation strong to blend!
To them thy stream of bounty boundless flowed,
To thee their grateful hearts as measureless glowed!

Benefits of King-Emperor Edward's Reign.

Proved is our ancient saying "Breathes no king
In whom but Vishṇu[1] dwells!"—Thy consort too
The goddess unseen of beauty[2] people sing!
To punish evil, and guard the good and true
Are Vishṇu's functions,—likewise thine
That to the weak hast been for e'er benign

For at thy sway the needy joyous waxed:
No longer longed-for salt itself was dear;
But incomes of the wealthy now were taxed,
Of healing arts thy bounty spread the sphere,
Above all to places high were Indians raised,
And local boards with greater freedom graced.

And not alone in subjects' memory lies
The glory of the day when thou wert crowned
For art thy living form in wondrous wise
Against all time hath as by magic found,
And given it unto all or near or far
So true its beauty could no distance mar.

[1] The God of the Indian trinity whose function is to protect the universe. His consort is Indirà or Lakshmî the goddess of beauty and wealth.

[2] The literal meaning of Alakshyendirà—Alexandrà—whom the people of India had not seen.

Nor can we well describe how welded too
  To form the living voice hath been by art ;—
Machinery indeed! and yet how true
  To Nature doth each musing of the heart
Swell through it? breathes or woman or man
But shall live deathless in the artist's span ?

King-Emperor Edward's National Anthem.

(Song.)

" Long may he rule!
  Long may he rule!

May the Seventh Edward bear
  the sceptre in his hand
Makes no difference he as his own
  or as other's land! —Long may he rule!

" May his name be sung!
  In every noble tongue!
May his royal spouse and children
  joy and gladness feel!
Free from woes his world-wide Empire
  blessed be with weal! —Long may he rule!

" God bless our King!
  And him Victorious bring!
Bless Great Britain's sovereign lord
  with long and glorious sway,
May with justice Bhârat realms
  he rule for many a day—Long may he rule!

" May he rule us all!
  Great alike and small!
May he Râmachandra-like
  with love his subjects treat!
From the " City of War and Wealth "[1]—
  from his royal seat! —Long may he rule!

[1] London.

At his succession thus did peoples sing;
And he the noble path by Manu laid,
By Janak [1] trod—the great philosopher king—
Once more to all the world explicit made;
His life-long zeal hath left undying fame,
His love of peace lies carved upon his name!

A Brief Account of King-Emperor George V's Reign.

His son, that now our Emperor hath become,
What countless noble qualities bedight?
Of manly traits in him the fullest sum
In measure most royal fascinates the sight;
Knowledge with power in fair proportion binds,
And Grace o'er both its sovereign station finds.

His future subjects came he thus to see
With his good spouse; nor by his sire alone
But by his own desire thus bade was he;
For in his bosom was by lineage sown
Such love for Ind, her heart his princely eye
Her hopes, her fears, her wants would all espy.

His Majesty's Visit to Madras as Prince of Wales.

And far and wide beheld the princely pair,
Nor of our artless loyalty did doubt;
To whom Madras her traditions old laid bare,
In all the fulness of her joy devout;
The princely twain with pleasure the tale did hear
Of that other visit cherished still so dear.

"Most glad" replied the prince in glowing voice,
"Most glad my king and sire will be to hear
How in our coming thus you all rejoice,
And how his throne and person are most dear
To one and all of you; and glad shall I
Bear unto him your heart-felt loyalty."

[1] The father of Sîta, wife of Râma.

Thus spake he and o'er ev'ry part he drove
  Of old Madras; and he did grant our prayer
To call where first the English merchants throve
  No longer "Black," but by his name most fair!
Can any then forget the glorious day
When o'er the town such favour he did lay?

Can any too forget how when he sailed
  Back to the shores of Britain and there found
A nation's joyous welcome to him hailed
  He spoke how he was moved by Ind profound,
By her simple ways, her patience, and her love
For her king on earth as for her God above!

His Majesty's Guildhall Speech.

"If we" said he "to whom hath been consigned
  The sacred trust old Bhârata to sway—
If we but deal with our Indian brethren kind
  No people are more willing to obey;
With gratitude the heart of Ind doth beat
To all with sympathy her ills that treat."[1]

Of what rich stuff, he gave us thus to know
  His noble mind was e'en by nature made.
And when to full-sized royal flower did blow
  The princely bud, how he hath on us laid
High proof of sovereign grace! Be there on earth
An empire ruled by such unparallelled worth?

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[1] This verse sums up the chief substance of His Imperial Majesty's famous Guildhall speech delivered by him in 1906, when he was only Prince of Wales. The *Hindu* in quoting the passage which is in Sanskrit translated fully says as follows: 'His famous Appeal for sympathy has been often quoted but will bear repetition: "I have realised the patience, the simplicity of life, the loyal devotion, and the religious spirit which characterise the Indian peoples. I know also their faith in the absolute justice and integrity of our rule. I cannot help thinking from all I have heard and seen that the task of governing India will be made the easier if we, on our part, infuse into it a wider element of sympathy. I will venture to predict that to such sympathy there will be an ever abundant and genuine response." Truer words have never been spoken

The Greatness of His Majesty's Reign

Sprung from a race of warrior kings, and trained
In pride of Britain, skilful seaman's art,
With all a patriot's fervour deep ingrained,
With Princess Mâryâ bound in hand and heart,
With noble children blest—an ideal he
Of what on earth each man should strive to be.

The greatness of the Empire who can tell
By Empress Mârya's lord so deftly swayed ?—
Where knowledge mighty-armed hath cast a spell,
And with its wizard-wand triumphant laid
Its mandate on the spirits of Earth and Sea,
Of Fire and Air and Space—no longer free !

How in mid-heaven now vehicles bird-like soar !
And steam-ships plough the bosom of the deep ;
How sail explorers now from shore to shore
And into the world's most hidden treasures peep :
No faithful spouse her all to her lord doth yield
More than to exploit deft each earthly field !

How limitations too of Space and Time
Lie vanquished by the wondrous power of steam ;
And of the forces sweeping forth sublime
O'er heaven and earth as in a fairy dream ;
Indeed a fairy now our news doth bear :
No wires she needs, but thought-like flits through air !

Indeed o'er great Jayârjin's empire vast
Most marvellous the spread of craft hath been ;
The power of instruments stands unsurpast :—
But now the true greatness of man's mind is seen
That into dead machines such life doth pour
Need human hands to labour hard no more.

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and it is our earnest hope that under the beneficent rule of so sympathetic a King, India may march forward to take her place in the ranks of the nations of the world.'—Extract from the *Hindu*, dated 22-6-1911.

'Tis thus all o'er the empire have been raised
  Those factories whence clouds of smoke arise
Boons showering on all men as truly praised
  As drops on thursting harvests that descend ;—
Those clouds that poorly veil the parent spark
Whose flame the truly wise delight to mark!

And thrive not now the arts of peace alone:
  Destruction's implements by cunning hands
Devised more dreadful and more sure have grown,
  That threatening stand to pour on seas and lands
Such fire, as may by wrath divine be hurled
Upon the last day on a sinful world!

'Bove all, as man's eternal Soul doth sway
  O'er twin-born Sound and Form—spectator He
Of all phenomena that Him obey—
  E'en so our Emperor doth hear and see:
Each distant form the photograph brings near,
Each note the sound-graph scrawls to please the ear!

Greatness of Queen Mary.

Such is our Emperor; well-matched she too
  To whom hath yielded he his heart and hand;
Each womanly, queenly grace in measure due
  So cleaves to her, all peerless she doth stand;
And not in Beauty alone of physical form
But in the richness of divine Love's charm!

Of England's queens was Wisdom's goddess by one[1]
  Surpas't; and Beauty's likewise by another[2];
The twain now therefore of their will alone
  Yield to the third whom they bedeck together;
And she in whom thus Mâ and A'ryâ dwell
The gods in their own tongue as MARYA spell!

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[1] Vijitârya. [2] Alakshyendirâ.

Their Majesties' Sympathy for the Indians.

The glorious **Coronation** of this twain
  By Britain's eyes with joy and pride beheld
From eyes of Bhârata's unfavoured swain
  By distance and penury was withheld ;
And yet to Grace that unto all doth flow
Divinely, breathes on earth a man too low ?

Thus hath our Emperor come with us to dwell
  With Empress Mâryâ graced, in Delhi's halls ;
Be there a Bhârat heart that doth not swell
  With gratitude ? or Bhârat home that calls
Not blessings heart-felt on the Imperial Pair ?
Or with her joyous song rends not the air ?

The millioned voice of India to-day
  In one rapt tone the national anthem sings :
" God bless the Imperial Twain with gracious sway
  For long o'er India's peoples and her kings !
And praised be Delhi's halls where sit encrowned
The Imperial Pair, and rule with love profound " !

Coronation Celebrations.

And is this day but by a few thus sung ?
  But by the princely ? by the rich alone ?
Or do but learned men in polished tongue
  Chant forth its glories in melodious tone ?
Ah no ! the rich and poor, the great and small
Alike rejoice or young or aged—all !

No difference makes faith or form to-day,
  The Buddhist and the Jain no less indeed
Than those that with true Vedic chant do pray,
  Than Christian, Moslem, and that ancient creed
Exiled of Persia, or the Jew of old—
How all in George their common liege behold !

A blessing universal o'er the state
  Indeed hath fallen, wherefore each abode—
Be it a cottage small or mansion great—
  Each private dwelling and each public road,
With dappled paints, devices quaint and rare,
And e'ergreens stand bedecked and pennons fair.

While in each busy centre, town and mart
  Lisped is the greatness of the royal name
By tongues eloquent unto ear and heart
  That rapturous drink the glory and the fame
Of sovereign sway, while to the gladdened eye
Art histrionic lectures loyalty.

Go children forth! rejoice as well ye may
  And in your flawless hearts in letters of gold
Write for all time to come this glorious day!
  Come singers on! let music sweet be rolled!
Come loyal folk of either sex and call
Three cheers to George and Mary, one and all!

In its own temples now each ancient faith
  With prayerful heart its offerings devout
Ee'n at the foot of the Highest Monarch laith
  To whom each soul in gratitude pours out
" Long live Oh God! long live the Imperial Twain!
Long Emperor George and Empress Mary reign!"

Behold all Bhâratas! despite long time
  How once again on Delhi's sacred ground,
In splendour unsurpast, and grace sublime
  Imperial sway triumphant shall be crowned
This day:—rejoice—rejoice with all your might
For long you have been longing for such sight!

How worthy too the place, the mighty hall,
Where now shall be performed this sacred rite!
How Lytton did our Empress first install,
Or Curzon on a later day delight—
Can either brook comparison indeed
With what our sovereigns' presence now shall breed

What glorious spectacle in Delhi now
The vision dazzles who can well relate?—
Where stands no nook but to it doth endow
Some ruler all the splendour of his state;
In whose high midst, as of the stars of heaven
The king's pavilions moonlike all enliven!

Aye, in their midst bedecked with pennons bright
The Royal Hall of Audience doth stand;
Fairer than what with magic gems bedight—
Yudhishṭhir's mansion—was by Maya's hand?
Fairer than Shah Jehan's of deathless name
By whom was raised the peacock throne of fame?

There to the royal presence have been called
Full many a Bhârat ruler with his train;
And all the officers of state installed
In lordly ranks—the monarch's hand and brain!
While high ambassadors of many a power
From either hemisphere their goodwill shower.

A symbol deep the imperial crowning stands,
Image of what obtains in realms above:
Where Gods and Angels with their heavenly bands
With holy reverence and grateful love,
File after file in hushed and solemn state
Upon the Monarch of all worlds await!

Aye like to Brahmâ that upon the Lord
  Supreme, Nârâyaṇa, whose Grace alone
Can any save, attends—himself adored
  By all creation—thus stands by Your Throne
Nepâla's monarch; and, Imperial Pair,
Doth royal welcome unto you prepare!

The Nizam like to Indra, King of those
  Denizens of mid-heaven—hails thy name,
Great George, like Vishnu's slayer of gods' foes!
  While from the west Baroda's chief of fame,
Sâyaji, like to Varuṇa, waits on thee
With priceless gems, the richest of the sea!

While from the south, like to the God who bears
  Rule righteous o'er the Pitṛis, at thy word
The ruler of Mysore in haste repairs;
  Comes from the north Kâshmira's ancient lord
Great like the God of wealth; comes Keral[1] too
With *twin* Cochin;—all unto thee most true.

Address of Welcome to the King-Emperor.

Hail Emperor great of Bhârat's many kings!
  Hail Lord of Empress Mâryâ! Hail to thee!
Madras in loyal heart united sings
  Her joyous welcome thus from sea to sea;
While in the city stands thy imperial throne
As Indraprasth, Vihar and Dehali known.

What glorious significance, who can tell
  Doth in such Emperor's crowning truly lie!
Whose chiefest counsellor "Quick-witted"[2] well
  Is named; while he whose name can never die
From annals of this land stands sounding high,
Like Krishna's pipe[3], the note of harmony!

[1] Travancore. [2] A'śwgata—Mr. Asquith: [3] Murali—Lord Morley.

While Bhârat's destines in Kuru's [1] hand
  Are laid, and of the Viceroy aptly named
Hârdajña [2] friend most sincere of the land,
  And S'rîka [3] leader of our armies famed—
Who unto Delhi's walls have now repaired
That their own keen eyes may have its halls prepared:

While old Madras hath now a ruler got
  Well belted [4] to the task that lies before,
And Bombay hath a ruler deeply fraught
  With zeal for arts [5] both modern and of yore;
While many an other able ruler reigns
O'er Punjab, Oudh, and Bengal's populous plains.

In this imperial place now Delhi called
  What all JAYARJINS [6] had enthroned been:
Yudhishṭhir was the first to be so installed,
  The second was in good As'oka seen,
Was Harsha Vikrama the third; the fourth
Great Akbar; while the fifth is now hailed forth!

Yea! where a wilderness had been of yore
  A wondrous city was by Maya raised;
Where first Yudhishṭhir with his brothers four,
  Set up an empire for its justice praised;
For sacrifice imperial he had made
And ev'ry king his high behest obeyed.

Long time elapsed when in the Nanda line
  Arose As'oka of immortal fame;
His conquering banner far and wide did shine,
  A greater conquest yet bedecks his name;
Vihara's pillars speak for all his love,
A true Jayârjin he for others strove!

---

[1] Lord Crewe. [2] Lord Hardinge. *Lit.* one well-versed in kindness: [3] Creagh. [4] Chârumekhali(=*lit.* finely belted)—Sir Thomas David Gibson-Carmichael. [5] Kalârka (=*lit.* blazing like a sun in arts)—Sir George Clarke. [6] Victorious Emperors.

Another yet from the royal house of "Fire"
S'rî Harsha like the sun in valour blazed
That vanquished ev'ry foe in battle dire,
Vikramâditya wherefore was he praised.
A metal pillar did he leave behind,
So huge it speaks the art of Ancient Ind.

And there too reigned the pride of Moghul race;
The fourth Jayârjin was he Akbar great;
Equal to all his subjects flowed his grace;
The Moslem and the Hindu into one state
He strove to weld; and so he chose indeed
His better half from spotless Râjput seed!

Yea! what the city of "War and Wealth"[1] renowned
Raised on the Tamasâ is to Britain's isles,
Tho' countless towns in riches vast abound,
So rule all Bhârat Delhi's ancient piles;
How meet the fifth Jayârjin should repair
E'en thither now the Imperial wand to bear!

And erst the royal sword by thee had been
In grand Westminster donned e'en where, of old,
Full many an anointing was by England seen
Since days of William the Conqueror bold;—
How strange a Mary too first graced the chair
Great William's consort, where sat Mâryâ fair!

From what most noble brows thy crown indeed
Descended hath, Imperial King, to thine!
How on Victoria's head like goodness's meed
And on King Edward's did its radiance shine,
Most dazzling burns on it of spotess birth[2]
A gem of ray quite unsurpas't on earth!

---

[1] London. [2] Kulîna (Cullinan).

Nor of less lustre is the diamond bright
  That now bedecks our Empress Mârya's head!
Well was it named 'the Mountain huge of Light',[1]
  Whose rays on Alexandra's brow were shed;—
The law of like to like beneath the sky
More justified was never known to lie!

The globe of gold held in each royal hand
  With many an ancient magic carving dight,
And blazoned with auspicious lines, doth stand
  High symbol of supreme and sovereign right
O'er all the earth, whose weight the Imperial Pair
More light than Atlas' shoulders huge doth bear!

How holdest, mighty monarch, in one hand
  As mark of earthly power the rod of gold
With diamonds set! While she a wand
  Of metal no baser made, the Queen doth hold,
Crowned with a dove—of peace true symbol high:
Thus might and grace divine in you two lie!

Hangs at thy side a sword in its good sheath;
  So dost thou too protect from dust of harm
The truly righteous; while the wicked breathe
  In terror of thine other flashing arm!—
To Justice temporal and spiritual given
No more is Vishnu, Lord of Earth and Heaven!

Placed likewise on the finger is a ring
  Of God's anointed—as a sacred sign
Of what doth bind the people and the King—
  As pledge most solemn of his sway benign:
So may in holy wedlock heart with heart
In unison bind which nought on earth can part!

[1] Koh-i-noor.

In robes of purest silk, the heart's own grain
  That indicate, the monarch godlike sits
While on his head the sacred phial doth rain
  High glory; in his heart such calm as fits
The ruler born; and on his arms the weal
Of all the earth;—thrice thus is set God's seal!

No idle fete it is to which men cling
  Through custom blind, devoid of genuine worth,
But sacred is the rite whereby a king
  Vicegerent doth become of God on earth!—
Thus sanctified your persons, glorious pair!
Long live! and gracious sway o'er Bhârat bear.

Example and Experience alone
  Man's guides on earth; and in the former sphere
Victoria's and Edward's have now grown
  Familiar names; and how to us most dear
Your person and your throne well have you seen,
What need we say, Imperial King and Queen?

What shows the ball of gold to British eye
  By royal hand upheld, the same do we
In the umbrella spotless white bespread descry,
  And in the place of wands again there be
Two *chowries* wafted one on either hand—
Such be the royal emblems of this land.

These deign to accept; for waited have we long
  Ourselves to see what in the days of yore
As having been we read in ancient song—
  Divinity the royal form that bore
On earth! what Râmachandra was of old,
All Bhârat sons in thee do now behold!

Like him oh ! grace thy seat ; with Mârya fair
  Upon thy left ; with Kuru [1] first of those
Below, in front of thee, whose proud heads bear
  Thy mandate ; and behind thee, of thy foes
The dread, great Creagh O'Moore ! while stand around
The Duke of Teck and Hârdajña [2] renowned,

With others like Carmichael and Sir Clarke ;
  While like the central gem in pearless state
Enthroned, the Imperial Twain set up the mark
  Each governor of the land should imitate ;
Their very persons most eloquent preach
How to the ruled the ruler's grace should reach.

Thy gracious words, good sire ! on all bestow
  The bliss of common-world-ship ; and the more
Thereof we think the nearer dost thou grow ;
  Now that our eyes behold thee stand before,
Our little selves flow into thee and there
The bliss of universal freedom share !

May Bhârata that had been chained for long
  Once more through thee her ancient greatness find,
May she be honoured in the nation's throng,
  Through knowledge true and culture of the mind,
Through progress in each art that bids for peace,
Through self-less love that strives for others' ease.

Grow knowledge of her ancient tongue divine :—
  Lie on her heart engraved thy high behest ;
Hold o'er her myriad realms thy sway benign ;
  Long live our Emperor George with Mâryâ blest !
From Delhi's halls each ruler great repair
To tread the footsteps of the Imperial Pair.

---

[1] Lord Crewe. [2] Lord Hardinge.

Anthem to Their Majesties.

(*Song*)

Reign victorious
Emperor Jayârjin over us!
Bear sway glorious
O'er all the world with Mâryâ gracious. Reign

Skilful is thy hand that rules us
Great thy love for subjects' weal;
Shelter Bhârat, Emperor gracious!
Unto thee her children kneel! Reign

Hail our Emperor that in Delhi
Sits encrowned with Máryâ fair
Grant thy mandate that in full we
Citizenship of empire share. Reign

God bless our Emperor Great
Bless our Empress fair and kind!
Long endure his world-wide state
Peace be unto all mankind! Reign

Thus may we sing for ever; and for e'er
May children of the land rejoice and sing:
Blest was Victoria that ruled us fair!
Blest Edward was the world's peace-moulding king!
Blest be our Emperor George! and blessed still
Prince Edward that one day the throne shall fill!

Divine Anthem.

(*Song*)

God's grace upon us fall!
May His hand uplift us all!

Grant Creator of all worlds,
and Ruler most benign,

Bearer of all life and bliss!
true peace to us assign! God's Grace

God's grace upon these rain!
God's hand protect this twain!

Grant long life and strength and peace
unto the Imperial Pair
Unto George our Emperor great
and unto Mary fair! God's Grace

May they long with us abide
That o'er Delhi's hall preside!

May our Emperor George with Mary
rule us long and well
May all Bhârat swayed by him
in peace and progress dwell! God's Grace

The Poet's Dedication.

Thus in the fulness of a loyal heart
Strung hath this wreath of poesy been;—oh deign
Imperial Pair! though all too poor its art;—
Nârâyana is named the loving swain,
An Advocate of Law, that hath thus sung,
As well he may, in India's classic tongue.

The Translator's Apology.

The glorious verdure of High Heaven who can
In earthly hues portray? with what success
May tropic plant in temperate soil by man
Be grown indeed? yet have I strove to dress
An Indian's singing to the English ear
Where much must needs uncouth and strange appear.

A GENERAL NOTE.

The word "Mary" as applied to our beloved Queen-Empress might be better transliterated into "Meryâ" (मेर्या) instead of 'Mâryâ' (मार्या) throughout the Text and Translation, as in that case the word 'Meryâ,' besides being more close to the pronunciation of the English name, and meaning clearly that Her Most Gracious Majesty is an embodiment of Mâ (मा—the Goddess of Wealth and Beauty, Lakshmî) and Iryâ (इर्या—the Goddess of Justice and Righteousness, Is'varî) as the other word (Mâryâ) conveys, will also bear the following significent interpretations :

(1) One who is the Mistress of the Goddess of Wealth (मायाः इर्या=भर्त्री);

(2) One who vanquishes her enemies like the Goddess Sri Herself (मावत् इर्या=शत्रुसंहर्त्री);

(3) One who controlls and directs the Goddess of Wealth (मायाःइर्या = प्रेरयित्री);

(4) One who is directed by the Goddess of Wealth (मया ईर्या=प्रेर्या);

(5) One who is venerable and praiseworthy like the Goddess Lakshmî (मावत् ईर्या=ईड्या); and

(6) The Goddess Lakshmî incarnate on Earth (माचासौ इर्या च=इरायां भवा=इर्या)

So, read throughout Meryâ (मेर्या) for Mâryâ (मार्या).

शुद्धिपत्रिका

पुटे	पङ्क्तौ	अशुद्धम्	शुद्धम्
३—	17	आवेदयितुं	आवेदयितु
७—	11	त्रेणन	त्रेण
८—	9	अस्माकं etc.	अस्माभि श्च तथा ऽस्मदीयपुरुषैः सङ्कल्पितं शासनं
८—	20	भरत	भारत
१४—	8	भरतीयान्	भारतीयान्
१७—	15	दीनानां etc.	दीनानांभयनाशनाभयमहा दानादिना च त्वया
२१—	1	यस्मिन्नेव etc.	यस्मिन्नेव शुभे दिने ऽ सितपुरीं श्रीराजधानी मिमां
२१—	15	समतायां etc.	समताबुद्ध्यां च नीत्या मपि
२३—	8	रत्रगर्भा	रत्नगर्भा
२४—	7	नायकाभित	नायकाभिमत
२५—	18	आविष्कुवन्र्तः	आविष्कुर्वन्तः
२६—	8	महिष्या	सजानिम्
२७—	9	सदृश etc.	सदृशमहे रथ राजाभिषेके
२७—	12	हार्षा	हर्षा
२७—	14	प्रतिदिवस etc.	प्रतिदिन मधुना राजाजोत्सवे ऽस्मिन्
२७—	9	देहळ्या etc.	देहळ्या राजमार्गे पटभवनततिः संप्रक्लृप्ता नृपाणा
२८—	10	शालाद्युपेताः	शालाद्युपेता
२९—	3	द्रव्यै etc.	द्रव्यै र्लोकोपनीतै रभिनवरुचिरै रुत्सवार्थै महार्हैः
३२—	10	नृपाणां	भुवि श्री
३३—	8	रुचिराभ्यां etc.	रुचिरत्विड्भ्यां रवीन्द्राग्निवत्
३६—	7	निधिध्यासनात्	निदिध्यासनात्
३७—	4	दयय ! भारत	दयितभारत
३७—	18	देव्यरा ऽत्रा	देवदेव्या

ERRATA.

Page. Line.	Incorrect.	Correct.
2—11.	named	named,
3— 5.	delight	delight,
3—32.	was	is
5—16.	crowned	crownêd
5—20.	Kings of Britain	Britain's Monarchs
5—27.	hath	hath,
5—27.	good	good,
6— 8.	**Queen's**	**The Queen's**
7—25.	**Queen's**	**The Queen's**
8—24.	wights	wight
9— 5.	she ruler	her rule
10—11.	**Empress**,etc.	**Anthem to Empress Victoria.**
13—23.	Above	'Bove
11—27.	art	Art
11—29.	far	far—
14— 7.	**King-Emperor**, etc.	**Anthem to King-Emperor Edward.**
14—14.	or as	or
19—27.	faith	or faith
22—32.	Âs'wgata	Âs'ugata

NOTES.

PAGE 1.

मार्याचक्रवर्तिनी (Mâryâ Chakravartinî) is the Queen-Empress Mary III. Mâ (मा) is Lakshmî or the Goddess of Beauty and Wealth. A'ryâ (आर्या) is Pârvatî, the Goddess of Justice and Righteousness. So Mâryâ (Mâ + A'ryâ) literally means. 'One who is an embodiment of the Goddesses Lakshmî and Pârvati,' thereby suggesting that our Empress is both beautiful and good. Cf. St. "या मा रूपविनिर्जिता" etc., at p. 24.

जयार्जिचक्रवर्ती (Jayârji Chakravartin) is the King-Emperor George V. Jayârjin literally means 'One who conquers and acquires every thing,' hence 'The Victorious Ruler.' Cf. St. 2 at p. 22.

PAGE 2.

अतलान्तिकमहासमुद्र (Atalântika Mahâsamudra)is the Atlantic Ocean. It literally means 'the ocean which extends as far as Atala or the Lower Hemisphere—America.'

आङ्गलजनपद (Àṅgala Janapada) is the Country of England. It literally means the country of the Aṅgalas (अङ्गला:—अङ्गं लान्तीति) or the English People who will even give up their bodies for the sake of their mother-land. Cf. st. 1 at p. 22.

तमसानदी (Tamasâ Nadî) is the River Thames.. It literally means 'the ever-blue or deep river.'

रणधनपुरी (Raṇadhana Purî) is the City of London. Raṇadhana or Raṇdhan or Laṇdhan as it will be read in Prâkrit, literally means 'War and Wealth,' Hence it means 'the city of those warlike people who consider success in battle as their chief wealth.' Cf. st. 1, at p. 22.

विजितार्याचक्रवर्तिनी (Vijitâryâ Chakravartinî) is the Queen-Empress Victoria. Vijitâryâ literally means 'One who has conquered the Goddess of Justice and Righteousness by her good

and noble qualities,' and hence a fitting epithet for Victoria the Good. Cf. the stanza या मा etc., at p. 24.

सप्तमेड्यवृत्तचक्रवर्ती (Saptama I'ḍyavṛitta Chakravartin) is the King-Emperor Edward VII. I'ḍyavṛitta literally means "He of praiseworthy deeds" and hence a fitting name for King Edward the Peacemaker. Cf. Stanza 'योगक्षेमं प्रजानां" etc., at p. 13.

अलक्ष्येन्दिरामहाराज्ञी (Alakshyendirâ Mahârâjñi) is Queen Alexandra. Alakshyendirâ literally means 'Indirâ or the Goddess of Beauty and Wealth in disguise,' hence the most beautiful lady in the world. It is therefore an apt epithet for Queen Alexandra the Beautiful. Cf. the stanza "या मा" etc., at p. 24.

भृतानयराष्ट्र (Bhṛitânaya-Râshṭra) is Britannia or the British Kingdom. It literally means 'the country of the Bhṛitânayas or the British people (भृतान् स्वसाम्य मानयन्तीति) where even the Bhṛitas or Serfs are raised to the rank of Free Citizens under the name of 'British Subjects.' Cf. the Stanza "यस्मिन् क्षणे" etc., at p. 7.

विभो र्दशोत्तर....संवत्सरे—In the year of our Lord, one thousand nine hundred and ten. Vibhu (विभु) is the Lord Jesus Christ.

मायिमासे (Mâyi-Mâse)—In the month of May. Mâyin literally means 'the conjurer when, as if by magic, the whole country puts on a gay appearance.

महाभृतानय (Mahâ Bhṛitânaya)—Great Britain.

अर्योर्वी (Aryorvî)—Ireland. It literally means the country of the Aryas or the Respectable.

भारत (Bhârata) is the ancient name of India. It literally means the country of Bharata, the great ancestor of the kings of the Lunar Dynasty. It is also variously called as Bhârata Varsha, Bharata Khaṇḍa, Bharata Deśa etc. चक्रवर्ती भारतस्य literally means, 'The Emperor of India.'

धर्मस्य परिरक्षिता means 'Defender of the Faith.'

PAGE 3.

जालमास (Jâla-Mâsa)—The Month of July. It literally means the month of magic when the lands assume a green and enchanting appearance.

नवाम्बरमास (Navâmbara-Mâsa) is the month of November. It literally means the nineth sky or the nineth month of the year. According to ancient chronology, the year consisted of only 10 months, commencing from the month of March and ending with December. Cf. September (सप्ताम्बर) October, (अष्टाम्बर) and December (दशाम्बर) where अम्बर (Ambara) simply means the sky or the month. January (जनिवर) and February (बभ्रुवर) were subsequently added to make up the solar year.

जवनमास (Javana-Mâsa) is the month of June. It literally means the month of the year in its prime of youth, which it really is.

भारतीयाः (Bhâratîyas) are the People of India, and it includes all Indian subjects—Hindus, Mahomedans, Christians, Parsees, Jains, Buddhists etc.—who are permanently residing in India. They are also sometimes called Bhâratas.

PAGE 4.

भारतसाम्राज्य (Bhârata-Sâmrâjya)—The Indian Empire.

शासकाः (S'âsakas)—Governors of the various Presidencies.

प्रतिशासकाः (Prati-S'âsakas)—The Lieutenant-Governors or Chief Commissioners of the various provinces. Upas'âsaka (उपशासक) also denotes the same idea.

सार्वभौमीयसदः (Sârvabhaumîya Sadas)—The Imperial Durbar.

दशाम्बरमास (Daśâmbara-Mâsa) is the month of December It literally means the Tenth Month. Cf. November at p. 3.

देहली नगर (Dehalî Nagara) is the city of Delhi. देहली (Dehalî) or देहलि (Dehali) literally means the chief entrance to a palace or house. Hence it means the chief city of India. It was so called for the first time by King Vikramâditya who set up the

celebrated Iron Pillar bearing his inscription in memory of his great victory over the Bâhlikas the, S'akas and other Mlechchhas at the place. Cf. the 5 stanzas beginning with "अस्तिश्रीमदशेष" etc. at pp. 31 and 32.

PAGE 5.

राजकीयप्रतिनिधि (Râjakîya-pratinidhi)—The Viceroy.

सरळ (Sarala) is Charles. It literally means "straight-forward and honest."

पणसृष्टस्य भर्ता (Panasrishtasya Bharta) is the Baron of Penshurst. Panasrishta (Penshurst) literally means "one which is bestowed as a reward."

हार्दज्ञ (Hârdajña) is Hardinge. It literally means 'one who knows the real affection of his subjects,' hence a fitting epithet for our beloved Viceroy—The Rt. Hon. Charles Baron Hardinge of Penshurst, G.C.B., G.M.S.I., G.C.M.G., G.M.I.E., G.C.V.O., I.S.O., etc., the present Governor-General of India.

सार्वलौकिकशासक (Sârvalaukika-Śâsaka) — The Governor-General.

महार्च्यमास (Mahârchya-Mâsa) is the month of March. It literally means 'the greatly respected month or one which deserves to be honoured with various festivals.' It is a fitting name for the first of the ten old months according to ancient chronology.

वृकाङ्कहेमप्रासाद (Vrikânka Hema Prâsâda) is the Buckingham Palace. It literally means 'the Golden Palace adorned with various fragrant articles suitable to a king.'

राजास्थान (Râjâsthâna) — The Royal Court from which royal edicts and proclamations are issued.

लोके राजभक्त्यां etc.—"Loyalty to the sovereign is pre-eminently an Indian virtue inculcated by sages and religious preceptors from time immemorial, and in all Your Imperial Majesty's wide dominions, Your Imperial Majesty has no subjects more loyal and faithful than the inhabitants of British India"—Extract from the Address of Welcome to Their Majesties on the Ridge on the occasion of Their Majesties State Entry into Delhi on 7th December 1911.

Page 6.

"अराजके हि" etc. Vide Manu-Smṛiti, Chapter VII, Verses 3 to 8.

यद्भेषजमिव etc. Cf. the Śruti—"यद्वै किञ्च मनु रवद त्त द्भेषजम्".

Page 7.

महाङ्गलमहीपालाः (Mahâṅgala Mahîpâlas) are the Great English Kings.

भृतानयपाल्यकोटि (Bhṛitânaya-pâlyakoṭi)—The category of British Subjects.

जितजेतृ-विनेयनेतृ-व्यत्यास—The difference between the conqueror and the conquered, the ruler and the ruled.

ईश्वरकृष्णप्रभु (Is'vara Kṛishṇa Prabhu)—Lord Jesus Christ. I's'vara or I'sa means 'The Master.' Kṛishṇa means 'The Saviour.'

प्रतिपत्तिमतःपौरस्त्येन्यवणिक्सङ्घात् — From the Honourable East India Company.

Page 8.

उभयैः सभ्यैः—By both the Houses of Parliament, the Lords and the Commons.

ऐश्वरकृष्णधर्म (Aiśvara Kṛishna Dharma) is Christianity or the religion of Jesus Christ.

"यस्माद्भारत राज्य मद्य सकलं" etc—These seven stanzas sum up the substance of the famous Proclamation of Her Majesty Queen Victoria in Council addressed to the Princes, Chiefs and People of India and published by the then Governor-General Charles John Viscount Canning at Allahabad on the 1st day of November 1858. These stanzas were originally composed by the author in memory of the Grand Loyal Celebration of the Queen's Royal Proclamation on 2nd November 1908 as a part of his Śanskrit Address included in the Madras Celebrations.

Page 10.

बाष्पै नैयानि यानानि includes of all kinds of carriages such as railways, steamers and airships propelled by steam or gas.

विद्युत्तन्त्र्यः—The electric wires or telegraphs.

आकूबर (Àkûbara) is the great Moghul Emperor Akbar. It literally means "Beautiful in every way" (आ=समन्तात्, कूबरः=सुन्दरः) Cf. st 10. at p.32.

श्रीभारतप्रथम....धारणमहोत्सवावसरे—At that auspicious occasion when Her Majesty assumed the grand title of "The First Empress of India"—Kaisar-i-Hind or Bhârata-Kesarin.

तदात्वभारतोपचक्रवर्तिना By the then Viceroy of India.

रत्नप्रभु (Ratna Prabhu) is Lord Lytton, the Viceroy of India at the time of the First Delhi Durbar in 1877. It literally means "The best" or the Gem among Viceroys.

जनिवरमास (Janivara-Màsa) is the month of January. It literally means 'the best among the months on account of its birth or rank as the first of the twelve modern months of the solar year.

PAGE 11.

विवाददण्डतन्त्रे—In Civil and Military affairs of the State.

PAGE 12.

स्वातन्त्र्य साधर्म्य समत्वरूपां–Characterised by the great principles of liberty, justice and equity.

"जयतिजया विजितार्या" etc. It is composed on the model of the following English Note:—

धध सरिगा–गाग गमग–रिगस रिगमगा ।
सस गरिगा-सारिससनि- धनिप धारिसा ॥

This National Anthem in praise of Her Imperial Majesty, the late Queen-Empress Victoria was originally composed by the author in 1897 on the occasion of Her Majesty's Diamond Jubilee. Hence the use of the present tense in the song.

PAGE 13.

दक्षिणाभ्रीकयुद्धम्—The South African War. आभ्रीक (Âbhrîka) is Africa and it literally means "The sky-born."

PAGE 14.

विलासयुवराज (Vilâsa-Yuvarâja) is the Prince of Wales Vilâsa (Wales) literally means "Grace or Beauty" and it is during this period, as Princes of Wales, that the Kings of England are engaged in their innocent amorous pastime.

गार्ग्यनादानिल (Gârgya Nâdânila) is George Nathaniel, the Christian name of Lord Curzon. It literally means 'one who is fiery and eloquent in his speeches like the descendants of Gârgi, the great sage of yore.'

केदारस्थानविभु (Kedârasthana Vibhu)—Lord of Kedleston. Kedârasthâna (Kedleston) literally means 'a meadow or field under water.'

खरसेनप्रभु (Kharasena Prabhu)—Lord Curzon, the Viceroy of India at the time when the celebrated Delhi Durbar of 1903 was held Kharasena (Curzon) literally means, 'one whose army is strict and well-disciplined,' hence one of the strictest rulers of India.

PAGE 15

बाणर्षिदिग्रविमिते विभुवत्सरे—In the year of our Lord one thousand eight hundred and seventy five. बाण is 5, ऋषि is 7 दिक् is 8, and रवि is 1, and these figures denote respectively the units, the tens, the hundreds and the thousands according to the ancient method of reckoning among the Hindus.

PAGE 16.

श्रीविलासयुवराजवधूवरौ—The Prince and Princess of Wales, viz, Their Royal Highnesses George and Mary.

आर्द्रसंज्ञ (Ârdra-Saṁjña)—Named Arthur, (*i.e.*) His Royal Highness Prince Arthur Frederick Patrick Albert of Connaught, K. G., K. G. C. V. O., etc., the brother of King Edward VII. Ârdra literally means 'one who is warm or full of feeling.,'

कोणनाथविभु (Koṇanâtha Vibhu) The Duke of Connaught कोण (Koṇa) is the sharp edge of a sword or weapon and Koṇa-nâthâ is formed like Jagannâtha etc. Konanâtha, as applied to H. R. H. Prince Arthur shows that he is a famous military veteran.

PAGE 17.

अलक्ष्येन्द्रिराजानिता—The fact of his being the husband of Queen Alexandra, the Goddess Lakshmî in disguise.

लघुफलेऽपि आयांशशुल्कग्रहात्—By imposing an income-tax even in the case of persons who were getting a very small pay or income, *viz*, less than Rs. 1000.

मार्याद्या गदाः—Diseases like plague etc.

स्वनगरग्रामावने स्वैरता—Independence or Self-government in managing the affairs of their own towns and villages—Local Boards and Municipalities.

PAGE 18.

पटग्राहिणा—Through the Photograph. Paṭagrâhin (Ved. Paṭagrâbha) is really same as Photograph, its literal meaning being 'that which takes photos or images of persons and things.' The Bioscope is also meant by and included in Paṭagrâhin.

स्वनग्राहिण :—Of the Phonograph. Svanagrâhin (Ved. Svanagrâbha) is really the same word as Phonograph, and it means that which takes or reproduces the sound. It includes gramophones and all other similar instruments.

"विजयतां सदा" etc—This national Anthem was originally written by the author in praise of His Imperial Majesty, the late King Edward VII, on the occasion of his Coronation in England on 9th August 1902, as a portion of his special preface to Uttara Râmacharita which was enacted by the members of the Vidvan Mano Ranjani in honour of the said Coronation. It is composed on the model of the following English Note :—

धनिस नीधपा । धनिस नीधपा ॥
धनिसनीध पामगमप-धनिस नीधपा ।
माधपमरि-गापगरिस रिगम गारिसा ॥

Vide p. 6 of the author's Vaidehî-Vivâsana.

भृतानायाधिराज्य (Bhritânayâdhirâjya)—The British Empire.

PAGE 20.

श्रीमद्रपुरपरिष्करणाधिकारिभिः—By the Commissioners of the Corporation of Madras.

यद्यप्यतीता: etc—These 3 stanzas sum up the substance of the gracions reply of his Royal Highness, the Prince of Wales to the Address of Welcome presented to Their Royal Highnesses by the President and Commissiners of the Corporation of Madras on 24th January 1906, on the occasion of their famous visit to Madras "the oldest British Possession and the oldest Municipality in British India."

काळनगरी (Kâla-Nagarî)—Black Town, the old name of the centre of Madras, which was happily changed to "Georgetown" (Jayârji-Nagarî) in commemoration of Their Royal Highnesses' visit to Madras.

PAGE 21.

मद्रेश्वरै:—By the Governor of Madras, *viz*, His Excellency Lord Ampthill.

ह्लादशाला (Hlâda-sâlâ) is the famous Guildhall of London. It literally means "The Hall of Joy."

PAGE 22.

अनस्तामितचन्द्रसूर्याया:—A world-wide Empire on which the sun and moon never set.

अप्रतिहतसागराया:—'Former Kings ruled over Kingdoms circumscribed by the seas or the territories of other Powers. The British Empire of to-day girdles the world round. In all the history of the world, probably, there has never been seen an Empire of such magnitude.'

अनुप ाप्रमेयापारजनसमृद्धाया:—'No other empire can compare with the British Empire in point of population, comprising as it does one-fourth of the inhabitants of the whole world.'

श्रीमत्पाश्चात्यमन्त्रालये—In the famous Westminster Palace. King Edward IV. spoke of this as a building which is placed "in the forefront of the world of England......of ever-present interest to all of English race,......founded by our ancestors, consecrated by the Blessed Apostle St. Peter, and distinguished by the tomb of the most saintly Edward, King and Confessor." At the eventful Christmas-tide of the year 1066, William the Conqueror was crowned, close to the grave of Edward the

Confessor; and on or near, that spot every successive King or Queen of England from that day to this, has received the rite of Coronation—Norman and Plantagenet, Lancaster and York, Tudor, Stuart, Hanoverian and Guelph—of which that of Their Majesties King George V and Queen Mary III represents the fitting finale.

हौणवीरान्ववाये—In the family of the famous Hanoverian Kings of England. Hauṇa-vîra means "Eminent among the Hauṇas or the white people."

मतजयतमे etc—1865. म=5, त=6, ज=8, य=1, according to कटपयादिसंज्ञा or the expression of figures by means of the letters of the alphabet. Our present Emperor George V was born on 3rd June 1865.

प्रधनकुतुकी सैनिकाग्रेसरः सन्—"His Majesty early entered the Royal Navy, which distinguished service he adopted as a profession, in like manner as his royal ancestor, King William IV., and his uncle, Alfred, Duke of Edinburgh, being an Admiral of the British Fleet on the active list at the date of his accession."

वर्षे वह्नि- ग्रह - गज - परब्रह्म-संख्ये etc—In the year 1893. वह्नि (Fires)=3, ग्रह (Planets) = 9, गज (The Elephants of the Quarters)=8, परब्रह्म (The Supreme Being)=1. George V, the second son of King Edward VII married, on 6th July 1893, the Princess Victoria Mary of Teck, the only daughter of the Princess Mary Adelaide and Francis, Duke of Teck.

सुतान् पञ्च, पुत्रीं तथैकां—Five sons and one daughter, *viz*, Prince Edward, Prince Albert, Princess Victoria Alexandra (Princess Mary), Prince Henry, Prince George and Prince John.

श्रीज्यवृत्तः कुमारः—Prince Edward, the present Prince of Wales.

"कोत्रालोके" etc— This and the following seven stanzas enumerate the numerous benefits of His Majesty's reign chiefly improvements in the intellectual and physical sciences.

PAGE 23.

राज्ञः सो ऽयं समयः etc.—The age we live in is believed to be the age of civilization and enlightenment.

यस्मिं श्चण्डाः प्रकृतय इमाः etc—Triumphs of man over the forces of nature and his subjugation of wild, turbulent and obstreperous elements is simply astonishing.'

आकाशे सञ्चरति etc—Airships sail through the air, steamers plough the deep, the earth surrenders all her valuable treasurers in response to the bidding of man.

यानै र्बाष्पप्रणयनकृतैः etc—Time and space have been well nigh annihilated by Railway-trains, Motar-cars, etc.

नानारूपैः etc.—'The development of machinery has rendered human labour unnecessary.'

धूमग्रामो निविड मुदयन् etc.—' Curls of black smoke issuing from the factories demonstrate the progress of mankind in the domain of intellectual advancement.

अग्निज्वालां etc.—' Machine-guns are belching forth fire and smoke and proclaiming the wondrous power of the human mind.'

PAGE 24.

रूपस्वानप्रथनमहितः etc.—This stanza describes the wondrous nature of the Chrono-meghaphone, the king among instruments, which is a marvellous combination of Bioscope and Gramophone.

विजितार्याभिधा—Entitled Victoria, for the full name of our Queen-Empress is Victoria Mary.

श्रीमार्याधिलता —(Srî Mâryâdhilatâ) is Princess Mary Adelaide (of Cambridge).—It literally means ' the root spring or main creeper of Mary,' and hence a fitting name for 'the mother of Mary.'

प्राणशीर्ष -- (Prâṇaśîrsha) is Francis. It literally means ' one who is the life and head of a line.'

ढक्काधिपतेः—Of the Duke of Teck. Dhakkâ literally means 'a large double-drum' ; hence one who is announced with a flourish of Trumpets, a Prince.

एतस्या मपहाय मत्सर महो etc.—The suggestion is that our present Empress excels even Queen Alexandra the beautiful and Queen Victoria the good in her beauty and goodness. These two Queens were never seen by the people of India, whereas they have actually seen and are going to see the present Empress with their actual eyes.

तदा खलु कतिपय एव भारतीया राजान: etc.—Only a few Indian Princes and Chiefs were able to be present in England on the occasion of His Majesty's Coronation on 22nd June 1911; such as the Gaekwar of Baroda, the Mahârâjâh Holkar, H.H. the Aga Khan, the Begum of Bhopal, the Mahârâjâ of Patiala, Râjâ Dhiraj, Râjâ of Shapura, Râjâ of Râjpippla, the Râjâ of Pudukota, and the Thakur Sahib of Gondol.

PAGE 25.

भारतवर्षपुराणराजधान्यां—In the ancient capital of India.

महतोराजकीयसमाजस्य पुर:—In the presence of a Great Imperial Durbar.

डक्काधिभर्त्रा—By the Duke of Teck.

देवनविभागाधिभर्त्र्या—By the Duchess of Devonshire. Devana (देवन) literally means 'a pleasure ground.'

मेदिनी (Medinî) is the Imperial yacht "Medina," in which Their Majesties the King-Emperor and the Queen-Empress arrived at the Bombay Harbour at 9–30 A.M. on 2–12–1911. It literally means "the Earth" and is a fitting name for H. M. S. the "Medina" the most complete and up-to-date steamer and on which His Majesty entertained a large and distinguished party on the memorable day of his arrival in India as her Supreme Emperor.

महाबाष्पीयनौका—The great steamer.

निजमातृपुत्राभ्यां—By Her Majesty the Queen Alexandra and His Royal Highness the Prince of Wales.

स्वयंज्योतिष्मती स्तन्त्री:—Wireless Telegraphs.

आर्यजैनाश्र etc.—This and the following 23 stanzas give a brief account of the celebration of Their Majesties' Coronation Festival by the people throughout India. Cf. "The Indian Empire holds many peoples of diverse races speaking various languages and professing different religions, but from the snowy heights of the Himâlayas to the legendary Râmeśvaram, from the mountain barriers of the West to the Confines of China and Siam, they are all united in loyalty and devotion to Your Imperial Majesty's Throne and Person and during the all too brief period of Your Imperial Majesty's sojourn among us, the feeling of joy and pride, to which we endeavour to give expression here, will be manifested in every city and town and village throughout the land, with less pomp and circumstance, but with no less enthusiasm."—Extract from the Address to Their Majesties on the Ridge.

माहामोदाः (Mâhâmodas)—Mahomedans, or the followers of the religion of Mahâmoda or Mahomed. Mahâmoda literally means 'the Blessed' or 'one who is greatly happy.'

यूथ्याः (Yûthyas) is the Sanskrit equivalent for the Jews. It literally means "those belonging to a troop." Cf. "God's flock."

ऐशकृष्णाः (Ais'akrishnas)—The followers of Iśa Kṛishṇa or Jesus Christ—the Christians.

आवश्यक राजकार्य निर्वहणार्थं etc.—His Majesty King-Emperor George V., by a Royal Proclamation issusd from the Buckingham Palace, appointed four special Counsellors consisting of Prince Arthur of Connaught, Archbishop of Canterbury, Earl of Loreburn and Viscount Morley, to look after and do on his behalf during his absence from the United Kingdom, all matters or things which may appear to them necessary in the interests and safety of the Realm.

यद्ब्रह्मोत्सवोऽयं etc.—Brahmotsava is the name of the great festival that is conducted in Hindu Temples once in every year. It lasts for 10 days, as in the case of Their Majesties' Coronation Festival which also lasts for 10 days commencing with their Majesties' State Entry at Delhi on the 7th December, and end-

ing with Their Majesties' State Departure from Delhi on the 16th December, 1911.

जयजयचवसा संस्कृतैः—Carved out with letters of Welcome to Their Majesties, such as "Hail George and Mary," "God Bless Emperor George and Empress Mary" Long live the King-Emperor!" "Long live the Queen-Empress!" etc.

वैद्युतैः प्रदीपैः—With electric lights.

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नानादेवालयेषु etc.—In temples, mosques, synagogues, churches, chapels, prayer halls, and every other kind of place of worship.

आतोद्यगेहेषु—In theatrical halls.

हिप्! हिप्! हुरा!—Hip! Hip! Hurrah!—an English exclamation of joy used in calling attention to respond to the cheers proposed.

छन्दोवस्थाभिभूतां—Sanctified by the Sacred Book of the Parsees. Chhandovasthâ is Zendevesta, the Veda of the ancient Parsees.

विविलयमहितां—Graced by the Bible. Vivilaya (Bible) literally means 'The Imperishable book.'

मौलाः—The chief among the Mahomedans, the Mullahs.

करणसमुदितां—Described in the Koran, the Sacred Bible of the Mahomedans. Karaṇa (Koran) literally means 'The Writing' of the Prophet.

नाडीसंख्यैः—One hundred and one, or as many as the Nâḍis of the heart. Cf. शतं चैका च हृदयस्य नाड्यः The whole line means with an Imperial salute of 101 guns mixed with Feu-de-joie.

शतघ्नीनिनादैः—By the salute of guns.

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अस्यां राज्ञो महार्थे etc.—This stanza gives a description of the arena composed of two amphitheatres on the same site as that of Lord Lytton's Assemblage in 1877, and Lord Curzon's

Durbar of 1903. The smaller of these amphitheatres is for the Governors, the Commanders-in-chief, the Lieutenant-Governors and other high officials, the Ruling chiefs, the Durbar representatives from British India and Native States, the guests in Government camps and privileged spectators. The large one is intended for the general public and is intended to accommodate about 10,000 persons.

देहल्या राजमार्गेषु etc—This stanza gives a description of the numerous camps on the Kingsway, a broad trunk road which skirts the camps of the Governments of Bombay and Madras passing many of the camps of the Native Chiefs until it reaches the Amphitheatre. The key to the whole situation is the King's Camp (राजकीयमण्डप:) which shines forth like the moon amidst numerous stars, lying under the shadow of the Ridge and at the foot of the Flagstaff Tower, surrounded by those of the Government of India, the Central Provinces and the Punjab and the Commander-in-Chief.

तन्मध्ये शुभ्रवर्णै: etc.—This stanza gives a description of the State Pavilion, a great rectangular *Shamiana* whose pale blue roof and walls are upheld by pillars of white and gold, where on the occasion of the investiture and reception 3000 guests will assemble. This splendid Pavilion with its State Drawing room, decorated throughout in white and gold and soft pale blue and furnished by handsome cut-glass electrolier lights, and with its State Dining room, also in blue and white and gold, where on the night of the State Banquet a hundred and sixty guests will have the honour of meeting Their Majseties, is compared to King Yudhishṭhira's Hall constructed by Maya, one of the greatest wonders of the Mahâbhârata, and to Shah Jahan's Palace—the Diwan-i-Khas, with the famous Peacock throne in it.

जागत्साहीं—Belonging to Jagatsâha or Shah Jahan, which literally means the Ruler of the World.

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चत्वारो धर्मपाला: etc—In this stanza the author desires that the four great spiritual teachers or Matâchâryas representing the four great religions of India might carry the sacred water for the Paṭṭâbhisheka of Their Majesties.

आङ्गल्यां राजधान्यां etc.—In this stanza the author expresses his desire that one of the great Âcharyas of India might present the Imperial Crown to the King-Emperor at Delhi as the Archbishop of Canterbury does in England.

यद्वद्देवाधिदेवं etc.—In this verse a description of the reception of His Majesty the King-Emperor by H. H. the Mahârâjah of Nepal is given. The King is compared to Mahâvishṇu and the Mahârâjâ of Nepal to Brahmadeva.

आखेटाद्यौपचारैः—This refers to the magnificent game and hunting provided by the Mahârâjâ of Nepal for the diversion of His Majesty the King-Emperor at a cost of many lakhs of rupees.

इन्द्र स्त्रैलोक्यनाथं etc.—In this the Nizam of Hyderabad and his tribute to the King are described. He is compared to Indra, the King of the Gods and the Ruler of the East.

हयधरपुरराट्—King of Hayadharapura or Hyderabad. Hayadhara as meaning 'one possessed of splendid horses' is a fitting name for the City of Hyderabad, whose ruler has always been famed for his numerous well-built and magnificent horses.

आलिखानः—His Highness Mir Oosman Ali Khan Bahadur, the present Nizam of Hyderabad. The full name in Sanskrit will be Mihirâsamânâlikhâna (मिहिराऽसमानालिखानः) 'one who shines in the firmament of the long line of his illustrious family unparalleled like the glorious sun in the sky.'

सुविदित नयसामाख्यः— Well known under the title of Nayasâma (Nizam). Nayasâma literally means 'one skilled in pacific measures and politics."

श्रीकान्तं देव देवं etc.—In this stanza, the author gives a brief description of the welcome offered to Their Majesties by the Gaekwar of Baroda. He is compared to the Vedic King, Varuna, the Ruler of the West.

सायज्यभिख्यः—His Highness Mahâraja Sâyaji Rao Gaekwar. Sâyajî (सायजी) is a corruption of Sâyajayî, just as Râya (Rao) is a corruption of Râjâ.

वरदजनपद—The State of Baroda. Varada (Baroda) literally means 'the bestower of boons,'' and is a fitting name for the State of a King whose 'palace is open to receive all truth and sympathy wherever and whencesoever obtained.'

गेयकार: (Geyakâra) is the Sanskrit equivalent for Gaekwar, the hereditary title of the Ruler of Baroda. Geyakâra literally means 'the author of praiseworthy deeds.'

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यद्रच्छ्रीधर्मराजः etc.—This stanza gives a description of the Mahârâjah of Mysore and of his welcome to Their Imperial Majesties at Delhi. He is compared to Dharmarâja, the Divine Ruler of the South.

श्रीमहीशूरराजः—The Mahârâjâ of Mysore. Mahîs'ûra (Mysore) literally means the country of the World's Champion.

श्रीकृष्णराजोदयः—His Highness Sri Krishna Râja Wodayar Bahadur, the present Mahârâjâ of Mysore. उदय (Udaya) is the Sanskrit equivalent for Wodayar and it literally means 'the rising.'

सर्वाराध्यं महार्हैः etc.—In this, a short description of the splendid welcome afforded by the Mahârâjâ of Kâshmir to Their Imperial Majesties is given. The Mahârâjâ of Kâshmir is compared to Kubera, the Lord of Wealth and the Ruler of the North.

राजा श्रीकेरळानां etc.—The first half of the stanza describes the Mahârâja of Travancore, who is compared to Râmachandra, the ideal King of the A'ryans. Kerala is the ancient name of Travancore, now written in Sanskrit books as स्यानन्दूर—(Syânandûra).

रामराजः—His Highness Sri Padmanâbha Dâsa Vânchi Pâla Sri Râma Varma Kulasekhara Kîrtipati Mânya Sultan Mahârâjâ Râjâ Râmarâjâ Bahadur Shamsher jang, the present Mahârâjâ of Travancore.

प्रथितसुविरुदः—Well known for his numerous titles, such as Knight Grand Commander of the Most Exalted Order of the

Star of India, Knight Grand Commander of the Most Eminent Order of the Indian Empire, Member of the Royal Asiatic Society, London, etc. etc.

गोश्रीराजश्च etc.—The second half of the verse commencing with this gives a short account of the Râjâ of Cochin. Gośrî-Râjâ is the Raja of Cochin.

रामवर्माभिधान:—His Highness S'rî Râma Varmah, G.C.S.I., F. M. U.. M. R. A. S., the present Râjâ of Cochin, famous for his Sanskrit learning.

स्वस्ति श्रीमदशेष—etc. This and the following 34 stanzas give a brief description of the welcome address offered to Their Imperial Majesties on the occasion of Their Imperial Coronation Durbar at Delhi by the citizens of Madras and of their heart-felt prayer to Their Most Gracious Majesties,

आशुगत: — Mr. Asquith, the present Prime Minister of England. A'sugata ' literally means ' the quick-witted " which is a fitting name for the Chief Minister of England.

मुरलिनामा—Viscount Morley, the great Politician of England. Murali (मुरलिन) literally means "Lord S'rî Kṛishna who with his wonderful pipe manages to preserve the harmony of the world," and it is a fitting name for the King's most favourite Counsellor, whom His Majesty has only recently styled as "Our Right Trusty and well beloved Cousin and Councellor John, Viscount Morley of Blackburn, Member of Our Order of Merit, President of Our Council," when appointing him as one of the fonr Special Counsellors to look after the affairs of his State during his absence from England for the purpose of celebrating in his Indian dominions the solemnity of his Coronation.

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भारतकार्यदर्शिपदभाक्—The Secretary of State for India.

श्रीकुरुः (Srî Kuru)—Crewe—The Right Hon. Marquess of Crewe, K. G. Kuru is the great ancestor and Founder of the Kaurava Dynasty of lunar race of kings. Marquess of Crewe is an other Kuru incarnate.

अमरश्रीकः (Amarasrîka)—O'Moore Creagh—His Excellency General Sir O'Moore Creagh, V. C., G. C. B., Commander-in-Chief in India. Amaraśrîka literally means "He of undying fame and valour."

देवेड्यः (Deveḍya)—David. It literally means "one who deserves to be praised even by the gods."

मद्रशासनपरः—The Governor of Madras.

श्रीचारुमेखली (Śrî Chârumekhalin)—Carmichael. It literally means " Finely belted, Well-belted to the task of governing." This is the name of the Governor of Madras, His Excellency The Hon. Sir Thomas David Gibson-Carmichael, Bart, G.C.I.E., K. C. M. G. His full name in Sanskrit will be Sri Stoma Deveḍya Jîvasena Chârumekhalin. Stoma (स्तोम) means Praise in the form of Divine songs. Jîvasena (जीवसेन) means 'one who has got a living army in the shape of the affection of his subjects or Jîvas.

माहाम्बाविषयस्य शासकवरः—The excellent Governor of the Bombay Presidency. माहाम्बा is the Sanskrit name for Bombay called after "The Great Mother"—The Goddess Ambikâ.

कलार्कः (Kalârka)—Clarke. It literally means "The Sun in Arts" like the expression "Vikramârka," which means "The Sun in Prowess." It is a fitting name for His Excellency Sir George Clarke, G.C.M.G., G.C.I.E., the Governor of Bombay. His full name in Sanskrit will be Śrî Jayârji Kalârka—the whole expression meaning 'The Victorious Sun in Arts.

धन्यमुख्याः—Dane and others—Dhanya literally means "The fortunate" and it is the name of H. H. Sir Louis Dane, K.C.I.E., C.S.I., the present Lieutenant-Governor of Punjab.

पाञ्चालक—Punjab.

कोसलाग्र्यक—Oudh and Agra—The United Provinces of Agra and Oudh.

महावङ्ग—The Great Vangas—The Provinces of Eastern Bengal and Assam.

अङ्ग (Anga)—The Bengal proper.

सुह्म (Suhma)—The ancient Sanskrit name for Burma. आदि in सुह्मादिषु is meant to include Central Provinces (मध्यमण्डल).

अस्ति श्रीमदशेष etc.—This stanza enumerates the various names by which Delhi was known in different periods. The regular order will be (1) Indraprastha in Yudhishṭhira's time, (2) Aśoka-Vihâra in Aśoka's time, (3) Dehali in Vikramâditya's time, (4) Dehli in Akbar's time.

चत्वारोऽत्र जयार्जिनः etc.—This stanza enumerates the four Jayârjins who ruled at Delhi as Emperors of India. These four are Yudhishṭhira, Aśoka, Vikramâditya and Akbar, and consequently the fifth is our present King-Emperor, who is accordingly called George the Fifth or The Fifth Jayârjin.

इन्द्रप्रस्थमिति etc.—This stanza gives a brief description of the first Jayârjin, Yudhishṭhira, the eldest of the five Pâṇḍava brothers, who was crowned as Emperor of India at this very historic city, which was then known as Indraprastha. It is stated in the Mahâbhârata that the site over which this city was built was a wild forest inhabited by herds of wild animals, birds and serpents, known as Khâṇḍavaprastha. The new town established by Yudhishṭhira 16 years before the Mahâbhârata War which took place in 3139 B.C., *i e.*, 37 years before the Kali Yuga, received the name of Indraprastha, being decked with innumerable white mansions specially deviced by Maya, on the model of Amarâvati, the capital of Indra's heaven. A glowing description of the great city, and its famous hall (Sabhâ) occurs in the Epic, which it calls "a second heaven on earth." It is referred to in the later portions of the epic under the alternative names of S'akraprastha, S'akrapurî, S'aṭakratuprastha, and is described as पुरोत्तम or the chief city. After the Battle of Kurukshetra and at the time of the Mahâprasthâna of the five Paṇḍavas, Vajra, the son of Aniruddha, the grandson of Śrî Kṛishna is said to have been installed in this city as the King of the Yâdavas.

मय (Maya) is the famous architect of the Asuras. By 'Asuras' is brobably meant the Ancient Parsees or the Western Âryans, as 'Devas' means the Hindus or the Eastern Âryans.

He is said to have built a splendid hall for Yudhishṭhira in the city of Indraprastha, a wonder of its age. As a matter of fact, a whole Book of the Mahâbhârata is named after this hall (Sabhâ).

राजसूय (Râjasûya)—A great sacrifice performed by a Universal Monarch, in which all the tributary princes take part at the time of his Coronation as a mark of his undisputed sovereignty. Yudhishṭhira was crowned as such Universal Monarch after celebrating such sacrifice, and our present Emperor's Coronation at Delhi is a defacto Rajasûya Yâga.

कालेनावहि etc.—This stanza gives a brief description of Aśoka the 2nd Jayârjin. This Aśoka, who had set up his Pillar at Delhi, should not be confounded with Asoka of the Maurya Dynasty of the Magadha line of Kings. The Aśoka described in this stanza is the 48th King from Gonanda I, the first of the Kings of Kâshmir who founded the Kingdom of Kashmir in the year 3185 B. C., 83 years before the Kali Yuga, and the 8th Predecessor of Gonanda III who came to the throne of Kashmir in the Laukika year 1894 corresponding to 1919 B. C. This King must, therefore, be placed about 2000 B. C. He is the grandson of Schînara and the father of Jalaukas. Śrînagarî, the capital of Kâshmir, dates from his time, and according to Brihad Raja-Tarangini he is said to have built a city called Aśoka Vihâra over the ancient city of Indraprastha on which he had erected his famous pillar known even to this day as Aśoka's Pillar at old Delhi and in which he had opend a gateway to his Kingdom which is still known as Kâshmir Gate. He is said to have become a devout follower of Gautama Buddha, who appears to be almost his contemporary. Cf. Kalhana's Râja-Tarangini, I. vs. 101-107.

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अत्रैवाऽभवदस्मि सन्तति भवः etc.—This stanza gives a description of Vikramâditya, the 3rd Jayârjin He is the famous Śrîharsha Vikramâditya, the Emperor of Ujjain describel in the Raja-Tarangini, who flourished between 576 B. C. and 457 B. C. He is said to have defeated the Śakas in a great battle near this place, and to have set up an iron pillar at the Dehâli or entrance to this city in memory of the said victory. Srîharsha

Vikramâditya is mentioned by a host of writers as having ruled the whole of India, as the Supreme Monarch. Kalhana mentions him in his Raja-Tarangini as a contemporary of Hiraṇya, Mâtṛigupta and Pravarasena II. He is described as an Eka-chchhatrâdhipati and as having established his supremacy over the whole of Northern India. Cf. Raja-Tarangini, III. vs. 124-240.

लौहं जयस्तम्भकं—The famous Iron Pillar is near the Kutub Minar. It is one of the most interesting objects to be seen at Delhi. Its total height is now ascertained to be 23 ft. 8 in. Its diameter at the base is 164 in., at the capital 12.05 in. The capital is 3½ ft. high, and it has the A'malaka moulding which is indicative of considerable antiquity. It bears an inscription upon it in Sanskrit, but without date; but it must be ascribed to the 5th century B. C,, and it opens our eyes to an unsuspected state of affairs to find the Hindus at that very early period capable of forging a bar of iron larger than any that has been forged even in Europe up to date. It is almost equally astonishing to find that, after an exposure to wind and rain for 25 centuries, it is unrusted, and the capital and inscription are as clear and as sharp now as when put up by S'rîharsha Vikramâditya, who dedicated it to Vishnu as a Pillar of Victory to record the defeat of the S'akas, Bâhlikas and other Mlechchhas near this city. It was originally supported by a figure of Garuḍa on the summit, which the Mahomedans of course removed. The modern Delhi and the Mahomedan Delhi derive their origin from Dehali, the chief entrance of the King's palace, where this famous Jaya-Stambha was set up by Vikramâditya.

अस्मिन्नेवहि दिह्लिनामकपुरे etc.—This stanza gives a description of the fourth Jayârjin, A'kûbara, the famous Moghul Emperor Akbar who ascended the throne at Delhi in 1556 A. D.

जया (Jayâ)—The name of the Râjput lady, whom Akbar is said to have married according to Hindu rites.

आकूबरः (A'kûbara)—Akbar. Its literal meaning is brought out by the epithet सर्वांशमनोहरः—Most Beautiful in every respect.

आर्योत्तमो मंस्यते—The Hindus consider Akbar as one of their own men and even regard him as a Hindu Yogin, and the

figure of Akbar dressed as a Hindu Yogi can be seen in pictures at Allahabad and other places even to this day.

सर्वाद्भुतानां निधि:—A storehouse of all wonders of the world. Kutub Minar, Dewan-i-Khas, Dewan-i-Am, Jumma Musjid, Pearl Mosque, Safdar Jangś Tomb, Mohammad Shah's Tomb, Scale of Justice, Kalan Musjid, the Palace of Shah Jahan, Rai Pithora's Temple, the Iron Pillar are some of its chief wonders.

यद्वच्छ्रीतमसातटे etc.—In this stanza Delhi is compared to London, where all the Kings of England have been invariably crowned.

यद्वत्तत्रमहाङ्गलाधिभुवनि etc.—In this stanza the Durbar Hall at Delhi is compared to the Westminster Palace.

ईड्यवृत्तनृपते: प्रख्यापकस्याज्ञया—This Westminster Abbey dates from King Edward, the Confessor. "The place where I was crowned and anointed king; the place also of the common sepulchre of the kings of this Realm, where within the same, and among the same kings, resteth the holy body and reliques of the Glorious King and Confessor, St. Edward and divers others of our Noble progenitors." This which is taken from the "Will" of a King of England, briefly sums up the deep and abiding national interest, the imperishable fame which belongs to the palace in connection with the Coronation of the Kings of England. No similar succession of events is recorded of any other building in the world.

यस्मिन्नेववरासनें विभवतो etc.—This stanza gives a description of the King's Coronation Throne. The ancient throne in which all the Kings of England, including Victoria, Edward VII and George V were crowned from the time of William the Conqueror is known as "The Coronation or King Edward's Chair." Edward I carried it away from Scone in Scotland, and ever since it has stood in the 'Chapel of the Kings, of Westminster Abbey. In length it is about 6 ft. 7 in.; in breadth, at the seat, 38 in.; in the depth, 24 in,; and from the seat to the bottom 25 in. Four lions support each corner, leaving a space of 9 in. between the chair and the bottom board, within which space is enclosed a stone named "Jacob's stone"

or "the fatal marble stone" which King Edward also brought out of Scotland. When used at the Coronation, it is cushioned and covered with gold-beaten tissue.

यस्मिन्नद्भुतदर्शने etc.—This stanza gives a description of the Queen's throne. It is similar in appearance to the other Coronation Chair, save as to the four supporting lions and enclosed stone. It is said to have been originally made for the use of Queen Mary II., when crowned with her consort, William of Orange.

विलय (Vilaya)—William. "The Imperishable."—This is William III, son of William, Prince of Orange, by Mary, daughter of Charles I.

आरङ्गभर्तुः—Of the Prince of Orange.

मार्याद्वितीया (Mârya Dâvitîyâ)—Mary II, wife of William III, and daughter of James II.

पत्याऽभिषिक्ता समं etc.—Both William and Mary, the Prince and Princess of Orange (Âranga—literally meaning 'surrounded on all siders by theatres and places of public entertainment) were acknowledged by the Parliament as joint Sovereigns of England and were crowned in Westminster Abbey on 11th April, 1689. The memorable 'Declaration of Rights' was drawn up and fully acknowledged by them. William III, like our present Emperor, was a brave and successful commander, an able and high-minded statesman and a noble man; and Mary, his wife like our present Empress, was a good and sensible woman, lovely and affable, self-sacrificing, devoted to her husband, who was also deeply attached to her.

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यत् क्लृप्तं विजितार्यया etc.—This stanza gives a description of the "Imperial Crown" worn by His Majesty at his coronation. This was originally made for Queen Victoria's Coronation in 1838 when the chief jewels were taken from older crowns and also from the Regalia collection. Among them is the great ruby worn by Henry V in the crown encircling his helmet at the battle of Agincourt.

सुमणिभिः पित्रा पुनः संस्कृतं—The crown was enlarged and brightened for the Coronation of the late King Edward VII., and then contained 2818 diamonds, 297 pearls, and many other jewels.

प्रत्युप्तः....कुलीनाभिधः—It has recently been again improved and altered to allow of the large oblong "Cullinan" (Kulîna—literally "the best of its class") diamond, weighing 309 carats, being temporarily attached in front. For the new arrangement 2 sapphires, 56 brilliants, and 52 rose diamonds have been added.

यद्देव्या शिरसा धृतं —This stanza gives a description of the Queen Consort's Crown worn by Mary III. It is of gold, set with diamonds of great value intermixed with pearls and other costly jewels. The cap is of purple velvet, faced with ermine. Considerable alterations were made in this crown for Queen Alexandra's coronation, enhancing its worth and beauty alike.

ज्योतिः शैलः (Jyotis' S'aila)—The Mountain of Light. It is the famous Koh-i-noor diamond which now adorns our Empress's crown along with two other similar diamonds, the three forming a trio, and shining forth like the three great lights of the world. The Indian tradition goes that this famous diamond was originally worn, 5000 years ago, by Karna, one of the heroes celebrated in the Mahâbâhrata. It passed through many hands to Baber, the Founder of the Moghul Dynasty, in 1526. In 1793 it passed to Nadir Shah, the Persian Invader of India, who gave it the name of Koh-i-noor or "Mountain of Light" and from his successors in 1813 to Runjeet Sing, the ruler of Lahore. In 1849, on the annexation of Punjab to British India, the Koh-i-noor was also surrendered and presented to Queen Victoria in June 1850. It originally weighed $739^{5}/_{8}$ carats, but it has since been recut in the rose form and is now $106^{1}/_{16}$ carats.

स्वस्तिके—In its cross.

सौवर्णं सुविभूषितं etc.—This stanza gives a description of the King's and Queen's Orb worn respectively by George V and Mary III in their hands at the time of their coronation. The King's Orb, known as the Imperial Orb or Mound (Mandala) is an emblem of Temporal sovereignty, said to come from Imperial

Rome, and to have been first adorned with the Cross of Constantine, on his conversion to Christianity. The orb is a ball of gold 6 in. in diameter, encompassed with a band of gold, set with emeralds, rubies, and pearls. On the top is a remarkably fine amethyst, nearly 1½ inch high which serves as the foot or pedastal of a rich cross of gold, 3¼ inch high encrusted with diamonds; having in the centre, on one side, a sapphire, and an emerald on the other; four large pearls at the angles of the cross, a large pearl at the end of each limb, and three at the base, the height of the orb and cross being 11 inches.

The Queen's Orb is of smaller dimensions, but of similar fashion and materials and is said to be an emblem of spiritual sovereignty.

धर्मेकाश्चनदण्डं etc.—This stanza gives a description of the Temporal sceptre and the spiritual sceptre, the emblems of Temporal and Spiritual Powers worn respectively by the King and the Queen.

The Temporal sceptre of gold, 2 ft. 9 in. in length; the staff very plain, but the pommel (गण्डक) ornamented with rubies, emeralds and diamonds. The cross is variously jewelled, and has in the centre a large diamond.

The Spiritual Sceptre, Rod of Equity, or Sceptre with the Dove (Âdhyâtmikî-yashṭi), is also of gold. 3 ft. 7 in. long, set with diamonds and other precious stones. It is surmounted with an orb, bounded with rose diamonds, bearing a cross, on which is the figure of a dove (Kapota) with expanded wings.

साधूनां परिरक्षणाय etc—This stanza gives a description of the four kinds of Royal swords, thereby indicating that the King is no other than Vishnu.

करुणाखड्ग: —It is the Cartana or the Sword of Mercy, always sheathed.

दण्डासि:—It is the sword of State with which the Sovereign is girded after the anointing.

न्याय्यौ कृपाणौ—These are the Temporal and Spiritual swords of Justice. The sword of Justice to the Temporality is sharp at the point; the sword of Justice to the spirituality is obtuse.

अङ्गुल्यां परिधार्यते etc.—This stanza gives description of the Coronation Ring worn by the King to show that he will be faithful to his subjects and keep up to his Coronation Oath. The ring with which, as a bridegroom to the bride, so the king to his subjects, was wedded is a plain gold ring, with a large table-ruby, on which is engraved a plain or St. George's cross, to indicate the solemnity of the occasion.

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स्वच्छौ क्षौमकरच्छदौ etc.—The first half of this stanza gives a description of the Coronation Gloves worn by the King as "a token that the King's hands should be moderate in taking taxes."

माङ्गल्यार्थं ममोघरत्नखचिते etc—These two lines give a description of the Coronation Bracelets worn by the King at the time of the Coronation to show that he will be always bent on doing good to his subjects. The Arimillæ, as the bracelets are called, are of solid fine gold, chased 1½ in. in breadth, edged with rows of pearls. The various insignia used, here and elsewhere described, such as "the ring to signify faithfulness, the bracelets for good works, the sceptre for Justice, the sword for vengence, the purple robes to attract reverence, the diadem to blazon glory" are all of historic interest.

धर्माध्यक्षगणैः etc.—This stanza gives a description of the practice of anointing which has been continued for upwards of a thousand years in Britain at the Coronation of the sovereign. The religious ceremonial of the Coronation is more splendid, elaborate and emblematic in England, than in any other country of Europe. Its ritual is in the highest degree interesting, being so faithfully founded on historic precedent. It was declared by Thomas á Becket, Archbishop of Canterbury that "Kings are anointed on the head to signify their glory; on the breast to signify their sanctity; and on the arms to declare their power." 'These various acts of consecration are still done by the Archbishop of Canterbury at the Coronation". Some of the forms still in use in the religious part of Coronation ceremonies appear to be almost identical with those of the Hindu-Aryans in ancient times.

संस्कारो य मतीव पावनतमो etc.—This stanza points out the special significance and importance of the Ceremony of the Coronation. "The Coronation of the King of England is one of its most splendid, imposing and solemn episodes. The word 'King' signifies power or knowledge wherewith every sovereign should be endowed. His formal crowning apart from the illustrious honour and dignity conferred, tends to a formal establishment of those rights which the people claim from a monarch, in return for the duty and allegiance the People are bound to render him."

यो यो यस्य चिरा दभूत् etc.—This stanza gives a short description of the nature of the Coronation Oath taken by the British sovereigns from the time of William the Conqueror. The Ceremony which invests sovereignty over this Empire in the person of King George V is not an idle one. It is full of living significance and the solemnity of the oaths which are taken by the King, evidence a realization of the gravity of the trust reposed in him. In one of these oaths, for instance, the Archbishop of Canterbury asks:—"Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland and the Dominions thereto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same!" And the King answers—"I solemnly promise to do so."

When William the Norman passed to his crowning at Westminister, he was almost left alone at the altar, with none but Archbishop Aëldrid to take the Coronation Oath of the Anglo-Saxon Kings. To that he added a solemn promise of his own: "To treat his new-found subjects as well as the best of their Kings had done."

कारुण्यात् परमेश्वरस्य etc.—This stanza is couched in the language of the Coronation Prayer which is generally performed by the Archbishop of Canterbury. The following Prayer in the Coronation service—"Almighty God, of His Mercy, let the light of His countenance shine upon Your Majesty, grant you a prosperous and happy reign, defend and save you; and let your subjects say Amen.—God Save the King!"—formed the peroration of Archbishop Cranmer's sermon in the Abbey at the Coronation of the boy-King Edward VI.

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आचारो ऽनुभव श्च etc.—Example and Experience—"Our present Emperor has had the advantage of no inconsiderable training in two of the best schools—example and experience; of experience in what way he may best hope to win a people's devotion and affection so that they shall endure; of example, in that he has the well-established precedents of the two former reigns to guide him."

यद्वत् काञ्चनमण्डलं करधृतं etc.—This stanza points out the importance and necessity of holding a golden umbrella over the heads of Their Majesties at the Delhi Durbar Coronation, which like the Imperial Orb is an emblem of Supreme Sovereignty according to ancient Hindu conception.

यद्व यष्टि रिहा ऽङ्गलैः etc.—In this the author suggests the wafting of Châmaras or white ornamental Chowries on either side of Their Imperial Majesties at the time of their Coronation at Delhi, as an emblem of Spiritual and Temporal Prosperity.

इच्छामो हि वयं etc.—In this verse the author expresses his sincere and heartfelt desire that the Imperial Coronation of Their Majesties, the King-Emperor and the Queen-Empress of India, should be celebrated as grandly and as splendidly as the Coronation of Srî Râmachandra himself, the ideal King and Emperor of the Hindus.

व्याख्यान्तं निजधर्मरक्षणविधेः etc.—Expounding the secret of the Policy of His Majesty's Rule in India, to the great assemblage of persons gathered around him to celebrate his coronation. Cf. the oft-quoted stanza.

"वैदेही सहितं सुरद्रुमतले हैमे महामण्टपे
मध्ये पुष्पक मासने मणिमये वीरासने सुस्थितम् ।
अग्रे वाचयति प्रभञ्जनसुते तत्वं मुनिभ्यः परं
व्याख्यान्तं भरतादिभिः परिवृतं रामं भजे श्यामलम् ॥ "

मार्या वामतले etc.—This stanza is framed on the model of the following famous stanza of the Râmâyana depicting a picture of Râma's Coronation;—

" वामे भूमिसुता, पुरश्च हनुमान्, पश्चात् सुमित्रासुतः
शत्रुघ्नो भरतश्च पार्श्वदलयोः, वाय्वादिकोणेषु च ।
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम् ॥ "

Empress Mary (Mârya) sitting on the throne by the side of the Emperor George V. (Jayârjin) on his left side, with Lord Crew (Sri Kuru) in his front, with Sir O'moor Creagh (Amara Srîka) behind him, with the Duke of Teck (Dhakkâdhipati) and Lord Hardinge (Hârdajna) on either side of him, and with Sir T. D. Gibson Carmichael (Srî Stoma Devedya Jivasena Chârumekhalin) and Sir George Clarke (Srî Jayâraji Kalârka) the Governors of Madras and Bombay and the Lieutenant-Governors and Ruling Chiefs on both the sides," is the picture of the Coronation that is dipicted here.

भावत्को ऽत्र समागमः etc. Cf. " Your Imperial Majesty's presence here is therefore an event without precedent in all the varied and moving scenes of Indian history and will for ever be memorable "—Extract from the Address to Their Majesties on the Ridge.

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ना ऽलं वर्णयितुं etc—This and the next stanza are devoted to a description of the effect of His Majesty's Gracious Proclamation to be issued on the Coronation day at Delhi and other places thoughout India.

निधिध्यासनात् is a mistaka for **निदिध्यासनात्**.

भूयो भारतमण्डलस्य etc—This concludes the People's Address of Welcome to Their Majesties with their prayer that under the beneficent rule of their Imperial Majesties, just crowned at Delhi, the Indian Empire may continue to steadily advance in the ways of peace, prosperity and contentment, which are always dearer and nearer to their hearts than anything else in the world.

भारतमण्डल भावुकराजः —The most agreeable of all Indian Emperors.—Cf. "We welcome your Imperial Majesty as the first sovereign of all India who has appeared on the Indian soil in this ancient city, full of historic memories. Many famous Kings and

Emperors have kept regal state and the noble monuments of past glories which survive attest their greatness. Yet the greatest of them in the plentitude of his power never held an undivided ruler over the vast Empire which owns your Imperial Majesty's sway."—Extract from the Address to Their Majesties on the Ridge.

जय जयी भव etc.—This national Anthem in praise of Their Imperial Majesties the King-Emperor George V and the Queen Empress Mary III, has been specially composed by the Author on the model of the famous English song—"God Save the Queen."

ससरि । नीसरि । गगम । गारिस । रिसनि । सा ॥
पपप । पामग । ममम । मागरि ।
गामगरिस । गामम । धमगारी । सा ॥

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दयय ! is a mistake for दयित.

पायात् सम्राजं त्वां etc.—In this stanza as well as in the next, the author prays for the long life and prosperity of Their Imperial Majesties.

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मार्यादेव्ययाऽत्रा is a mistake for मार्यादेवदेव्या.

जयति हि विजितार्या etc.—In this stanza the Four Generations of Royalty—Queen Victoria, King Edward VII, King George V and the Prince of Wales are praised.

विजयतां परेशिता etc.—This is a National Anthem in praise of the Supreme God of all the universe, invoking His blessings on the Imperial Twain. It is composed on the model of the following English Note ;—

सनिधपामगामपा । सनिधपामगामपा ।
सनिधपामगाम - पधनि - सनिधपामगामरी ।
गमप - धपम - पमग - मगरि - पमगरिसानिसा ॥

नानाहृद्यसुपद्य etc.—In this stanza the author dedicates the work as a humble token of his tribute to His Imperial Majesty the King-Emperor of India, on the occasion of his grand Coronation at Delhi.

श्रीनारायण इत्यसौ —This stanza gives a brief account of the Author.

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